# INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION

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SEA JOY

JULY, 1929

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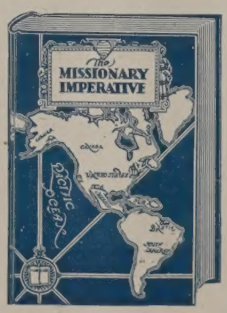


This book includes the splendid addresses of E. Stanley Jones, Ralph Diffendorfer, Candler, Mouzon, Onderdonk and others at the International Missionary Conference held in Memphis early this year. It is rich in inspirational material and in information.

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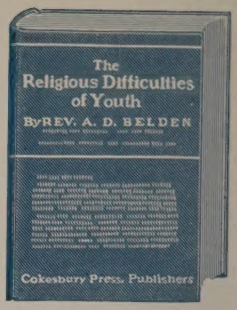


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—*Religious Book Club Bulletin.*

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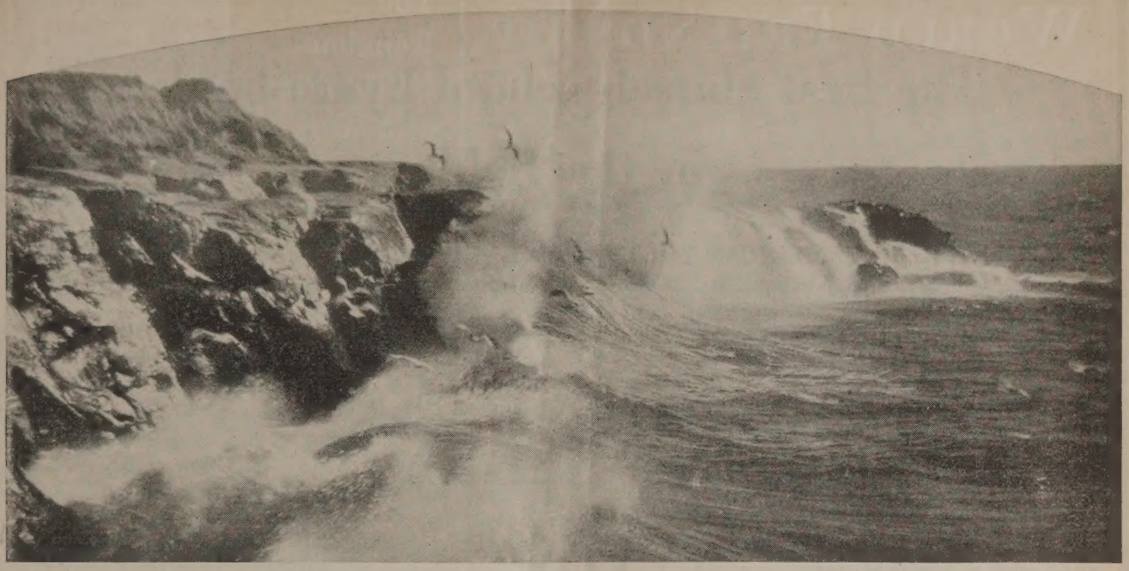

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HUGH S. MAGILL, *General Secretary*

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# EDITORIAL

## What Is Character Education?

THE public school is very seriously concerned about the development of righteous character in the millions of boys and girls under its guidance. The movement for moral training, or "character education," as it is more generally known, has assumed national proportion and importance. Many splendid courses of study are being used in Boston, Los Angeles, Cleveland, Toledo, Birmingham, Buffalo, and scores of other cities.

The character education movement marks a turning point in public education, indicating a swing away from the materialistic point of view, that has so widely dominated education in the past, to a more fundamental and spiritual point of view. To increasing numbers of educators public education exists primarily to make character, and not as formerly to produce mere culture and vocational efficiency. In other words, education is rapidly coming to aim at making a life and not at merely equipping boys and girls to make a living. Of this change in public education the church must take account.

## Is Character Education Enough?

THE great majority of Protestant Christians will pronounce character education no substitute for Christian religious education, as it might better be called. It is true that religion includes morals. But religion is more than morals. Says Dr. Henry Nelson Wieman: "Morality and religion, like heart and lungs, cannot maintain themselves in health apart from one another; but that does not mean that the two are identical. They are interdependent but one cannot do the work of the other." If morals and religion are not identical then moral education and religious education are not identical. "Morality," says Dr. Wieman, "is the living of life in such a way as to adjust human interests to one another. Religion is the living of life in such a way as not only to adjust human interests to one another, but also to adjust human interests to the requirements of that cosmic process, or extra-human factor, upon which we are dependent. Morality, when distinguished from religion, is solely concerned with mankind's taking care of himself."

Protestant Christianity exalts the personality and mission of Jesus. It believes that the highest spiritual modifiers and sanctions are to be found only in the character and teachings of Jesus. Protestant Christianity believes that only as the authority of Jesus is established in the life of the individual and is made the basis for human conduct and for all social relations may the individual human life and society in general be brought to their highest and fullest development. The process of achieving this constitutes Christian education.

## Character Education and Christian Education

IT is at this point that the public school cannot enter. It cannot refer to the teachings and personality of Jesus for sanctions for conduct. It can only refer to the abstract concept of society and the concept of the general good for motives in character building. Christian education must go beyond this.

Character education trains human beings in the art of behaving decently toward one another;
Christian education trains human beings also in the art of behaving rightly toward the Divine Being.

Character education is interested chiefly in life here and now;
Christian education is interested also in life here and hereafter.

Character education is interested chiefly in "the good life";
Christian education is interested as well in the highest, the best life.

Character education aims only at social adjustment;
Christian education aims also at cosmic adjustment.

Character education seeks only human approval for individual conduct;
Christian education seeks also divine approval for individual behavior.

Character education aims mainly at temporal values;
Christian education aims as well at eternal values.

Character education has reference only to powers resident in human kind;
Christian education has reference in addition to powers inherent in the nature of God and of Jesus Christ.

Undoubtedly the public school has certain very real and tangible contributions to make toward the development of character in the citizens of the future. More than that, it is gratifying to note that public school leaders are intent on making such contributions. They are the allies of religious educators, not competitors. Our hands for their help and our prayers for their success! The line of distinction between the place where their work leaves off and ours begins is most too thin to make out very clearly. We prefer to think of them as blending imperceptibly. But we can never be content to rest our case with the character education movement. Something broader, deeper, and higher is needed in America before she can fulfil her destiny in the eyes of God. The extent to which the church believes this will be reflected in the ampleness with which it provides for the thorough-going Christian education of the new generation.

## *Weekday Religious Education Has Its Difficulties*

WHATEVER may be said about the wisdom or otherwise of discussing the difficulties in any field, Mr. Emri Sites has rendered us all a real service in bringing out into the open the views of practical workers in a wide distribution of states as to what are the major difficulties in weekday religious education. His article elsewhere in this issue tells the story.

This article, taken in conjunction with that by Miss Blanche Carrier, also in this issue, makes very good reading, in view of the fact that many communities today are facing the problem of introducing weekday work and need information as to what are likely to be the rocks on which their bark may go to pieces.

Some thirty-six difficulties are cited and ranked in this study by Mr. Sites. Right up at the top of the list is the difficulty of educating the community up to the point of understanding what it is all about and of seeing in the weekday church school something they want. There are so many agencies at work creating "wants" in the public mind that weekday schools suffer from severe competition. The utilitarian spirit is abroad in the land and the demand that an institution shall "deliver the goods" is felt in the weekday enterprise. There is all the more reason, therefore, for careful preparation and patient seed-sowing. The wise promoters of weekday schools will strive first of all for an enlightened public sentiment that will support weekday schools after they are once launched on their, at the best, precarious journey.

It is somewhat surprising to find that the problem of financing weekday schools ranks only fifth in difficulty. Perhaps this is because the study was based very largely on the reaction of persons actually engaged for the major part or all of their time in the educational administration of weekday schools. Had the study been contributed to exclusively by executive secretaries of local councils, or treasurers of boards of religious education, or executives of church federations, perhaps this problem would have ranked about first in difficulty. It is very vitally bound up with the problem of educating the community.

But this problem of finance, along with all others in weekday Christian education, belongs primarily to the Christian church. If the church does not solve them some other agency may do so in its stead. This would be little short of a calamity. Financing weekday schools is not an insurmountable problem. America is rich. The Protestant church is richer than we like to admit. It has not yet hurt itself by its giving. It needs a great ideal for which to sacrifice in order to cultivate its soul-life. That ideal is to be found in the Christian education program. Once the church, throughout its membership, glimpses the implications of Christian education, finance will be no problem.

It will pay any worker in the weekday field to make a study of the two articles mentioned. Concentration on the first ten difficulties would be an admirable study for any group that contemplates introducing the weekday church school plan in its community.

## *Christianity or Christ?*

IS our church school today teaching Christianity, or Christ? If it is teaching Christ, it is teaching the life which he lived; the attitudes which he held toward God and toward his fellow men; his ways of dealing with those with whom he came in contact; his purposes and his motives in living. But if we are teaching Christianity, we *may* be teaching something entirely different, because in nineteen hundred years there has been ample opportunity for many additional elements to enter into the simple religion which was lived by Jesus.

The letters of Paul and the four Gospels are not stenographic records of what Jesus said and did, but rather are they reports written some years after his death. The early Christian church found it necessary, for the sake of its own advancement, to establish rules for its organization, and to

## America Must Lead

Tune, "Lancashire"

*The weary world is waiting*
*With heart that suffers long,*
*From tongue to tongue translating*
*The blessed angel's song*
*A glorious day foretelling*
*When strife and war shall cease,*
*And men together dwelling*
*Shall walk in love and peace.*

*The Living Christ is yearning*
*For faithful men and true,*
*Whose loyal hearts are burning*
*A friendly world to view.*
*Let every Christian nation*
*Its men of war release*
*And haste the consummation*
*Of universal peace.*

*Our land with wealth unbounded,*
*With wondrous power endowed,*
*By men of virtue founded,*
*Who prayed to God and vowed,*
*Is called to be a blessing*
*To all the world today;*
*The love of peace professing,*
*'Tis ours to find the way.*

*Then send the message speeding*
*Broadcast to lands afar,*
*America is leading*
*To rid the world of war;*
*Her helpful arm outreaching*
*Must every ocean span,*
*By her example teaching*
*The brotherhood of man.*

—WILLIAM COLTON CLARK

adopt statements of its faith. The church of the Empire took unto itself much that was inherent in the Roman government. The Protestant Reformation added to Christianity, emphases upon still other factors which perhaps were not found in the simple religion of Jesus. In the modern day of intense nationalism, patriotism and Christianity have sometimes become almost synonymous in the minds of certain folk.

It is indeed quite clear that since the day when Jesus walked and taught in Palestine, the religion which he lived has gathered to itself many factors which are, in part at least, foreign to him. In our church schools are we teaching Christianity, or Christ?

## *Psalms, Ancient and Modern*

IN a recent editorial in the *Journal* we told the story of a boy in the beginners' department who was anxious to sing a song about a train. There were no train songs in the hymn book. We asked the question, "Can we seriously plan to center our curriculum in life and continue to ignore even such seemingly insignificant interests as trains?" Our answer was, "Let some writer of songs and stories, then, give us something about a train, even in a Sunday school book." In response to this editorial Mr. Ivan G. Grimshaw sent the comment on modern psalms for worship programs which is reproduced below. Having raised the question of the use of the Old Testament Psalms to meet modern life situations, we sent Mr. Grimshaw's comments to Prof. Theodore G. Soares and requested him to write a brief statement concerning the place of the psalm in modern life. His statement follows the one by Mr. Grimshaw.

* * * * *

THIS challenge should strike a responsive chord in the hearts of all who are interested in developing the worship life of youth. We are attempting to deal with the child in his "life situations" and to do so we need to make our worship material as applicable as possible to the life with which he is surrounded. Why not, therefore, develop worship material of this type?

The writer has especially in mind the use of the Psalms in our worship programs. The richness and beauty of the Psalms are unquestioned, but we need to keep in mind that much of the primitive Oriental imagery is unfamiliar to children of an industrial age, becoming increasingly complex. In a day when few children have seen sheep, except in stock yards; when the winnowing of wheat is an unknown process; and when tents have been replaced by apartments as dwelling places, there is certainly a need for some modern psalms, not to replace, but to supplement the "Psalms of David," in our worship programs.

It was with this in mind that the writer some time ago began a series of modern psalms for his own use, frankly patterned after those of the Old Testament, but seeking to present in a worshipful and helpful way the religious ideas and ideals of a mechanical age.

The following is one such psalm, dedicated to the men of the Night Air Mail, twentieth century messengers of God just as truly as that one who many centuries ago delighted in the fact that, "The Lord is a refuge and strength, and a very present help in time of trouble." This fact is continually being borne in upon those "who fly through the air at night."

They that fly through the air at night,
Plunging on through unending space;
These see the works of the Lord.
Trim are the ships in which they speed;
Sure are the beacons which light their path,
Making the course of their flight more sure.
But not alone is their journey made;
More than man is at the helm.
The Great Companion is their guide and stay.
Truly, the eye of the Lord is upon them;
On his mighty arm are they borne aloft,
As he guideth them safely upon their way.
To their watchful eyes is the Lord revealed.
From him, alone, they receive their strength,
As over hill and vale they travel,
Over hamlet and village and town,
Cross rivers and lakes of wide expanse.
Slowly the night gives way to day;
Out of the darkness they speed to light,
To rest once more on the bosom of earth.
Safe at last they turn to their Master,
Offering prayers of thanks and joy,
Grateful for promises richly filled.
Oh, that all men might praise the Lord!
Give thanks to him for his wondrous love;
His wondrous love toward the children of men.

IVAN G. GRIMSHAW

* * * * *

MR. GRIMSHAW'S modern psalm on the mail pilot is an interesting and genuine contribution to liturgical literature. There is every reason for frank expression of religious attitudes toward the things that concern us in present-day life. No liturgy was ever intentionally archaic. The Hebrew Psalms were certainly modern when they were produced.

Mr. Grimshaw's psalm manifests two characteristics of sound liturgical progress. While it is modern in its relation to current life it preserves the flavor of tradition in its form and feeling. It would impress us very differently if it were not so evidently modeled on the ancient form. For not only is it very difficult to develop liturgical language as beautiful as that which has come down to us from the past but there is high value in the traditional continuity itself.

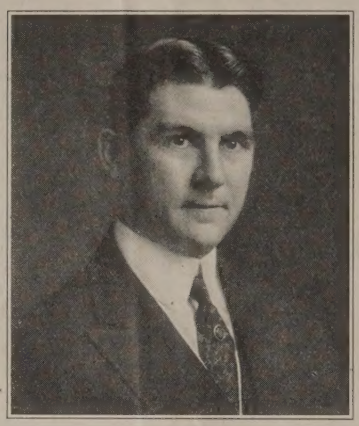
Religion is always old as well as new. The most original religious experience has always its connection with experiences that have gone before. Some people who talk glibly about "life situations" seem to forget that one of the most significant of such situations, even for a child, is membership in a group that has a history, and that bears that history with it in its speech, its practices, its loyalties, its loves and hates and hopes. And some people are talking of religion as if it were something entirely general, like health. But religion is always some religious tradition, some religious way of living, acting, feeling, thinking. It comes to us, especially in childhood, through the religious group to which we belong. We cannot be religious alone and unaffected by what religion has been.

So, with all desirable experiment in new forms of worship, we shall keep our continuity with those venerable and beautiful forms that constitute so much of our religious tradition. Doubtless the Psalms and the great lyric passages of the Old Testament are often spoiled for us by obscurity, unfamiliar allusion, even unethical feeling. Then let us have a skillful revision. This is only doing what vital religion has always done and what was done for the Psalms themselves in preparing them for the temple. Liturgy has always progressed by this constant renovation of traditional expression in which the great values are preserved from generation to generation.

THEODORE G. SOARES

# Gold for the Altar

*By* Allen A. Stockdale*



It was Easter Sunday. The people of the church were making their offerings by placing their gifts upon the altar.

It was a beautiful altar that graced the center of a most attractive chancel, and rested in reverent beauty at the foot of a huge hand-carved cross. A shaft of pure white light from above fell upon the cross and the altar. It was indeed a light that suggested the divine inspiration of Christ himself.

Upon the altar stood two stately vases filled with Easter flowers and between the vases was a golden bowl into which the loyal and devoted members and friends of the church put their gifts.

It was a stirring sight to see the people eagerly walk up to the sacred place to give personally and with a deep sense of sacrifice and devotion their free will gifts in the name of the Master who gave his very life that God's truth, love, and life might be revealed clearly and compellingly to the world.

One gift made a very lasting impression upon my mind. A husband and wife had changed their gift of money into gold, that they might have the sense of placing the purest value they could find upon the altar of their church, in the name of the Son of God and to his glory. What a beautiful conception of giving! How true to the deserving merits of Christ! How uplifting and enobling to the character of men and women to think and feel that way when they give!

What a fine respect the world would soon hold for the church of Christ if all budgets of expense and programs of home service, social work and, foreign missions were met gladly and promptly that way. No one would underestimate the hard work that loyal women put into various enterprises for raising money to build churches and support their ministries. Their genius, patience, devotion, and continued hard work are almost unbelievable. Even though we recognize the success of their applied talent and the fellowship of the work together, is there not still a higher conception of church support? Has not the time come to take more earnest heed as to how we may place gold upon the altar?

As one travels through America, in large cities, small towns and rural places, the eye is captured by glaring signs upon churches, advertising bazaars, dinners, and rummage sales. The object is not to make an intimate fellowship of friends and neighbors by a program of genial and helpful work together. The object is not to make a social circle for strangers who desire the companionship of high-minded and fine-purposed people. The object is to raise money to support the church of Jesus Christ. To build houses for worship and parish activities, to pay debts that should never have been allowed, by negligence and indifference, to accumulate.

Dare an honest mind react upon such signs and what they mean, or must all be taken for granted that because it is the church it must be right and nothing be said about it? The fact is, that great numbers of people are thinking about the conditions represented in the church life of America, which these signs reveal. It might be well to give some of these thoughts a voice—it will do no harm at all to think carefully and honestly about such matters and possibly some good may result.

*First*, the principle involved seems wrong. The building of the church and its dignified and constant support should come from the free gifts of the people who see the vision of spiritual life and are willing to present their minds and hearts by consecrated gifts, as unto God himself.

If there is not sufficient money that way, then the community knows the truth and does not deceive itself, for surely it will mean that in that community there is not enough vision and religion to create and support the church. The support of the gospel of Christ, and the religion of God, should rise to the sanctity of the altar of worship and not be vitiated by the methods and manners of the market.

*Second*, the atmosphere of the bazaar life is not consistent with the spirit and ideals of Christ. Schemes of chance and petty lotteries give too much of the nature of gambling. Customers are cornered, embarrassed, and made to seem foolish or stingy as they do or do not enter into every device for gathering coins for the treasuries of the societies combined to collect large sums for the objects of their energy and enterprise. Goods of all kinds are solicited and then often sold back to the generous donors for a high price. Long hours of weary work resulting in tired nerves, exhausted bodies, and hearts unsatisfied.

*Third*, the seasons of Christmas, Easter, and Thanksgiving, that should bless the souls of men as great religious festivals, are completely colored by the commercial spirit and lost in the high powered salesmanship of church societies. There is a marked unfairness in it all to the regular merchants of both large and small communities. Because it is the church they must accept the situation and say nothing. Merchants must support the churches, they must pay heavy taxes on their own commercial institutions, carry large overhead expenses for the whole year, only to meet the tax free, labor free churches of their cities and towns in active competition for the trade of the most active and remunerative seasons of the year. It is time for courage to defend the merchants. The business of the churches is religion not merchandise.

*Fourth*, in all of these intensive gain-getting movements of the church the burden of the work falls upon a few. The proportion of caretakers is bad. The most faithful are worn out by their devotion to the details and often

*(Continued on page 29)*

*Pastor, Rogers Park Congregational Church, Chicago, Illinois.

***What a superintendent may do in developing—***

# An Educationally-Minded Church

*By* PAUL H. VIETH

NOT long ago it was my pleasure to visit a friend who owns a large orchard. He explained to me that raising the fine large apples which are a desirable commodity on the market is far more than planting trees and then waiting for them to bear. It requires attention to many factors, and sometimes it is difficult to know which is the deciding factor in producing the best fruit—cultivation, spraying, fertilization, pruning, irrigation, or what? He who aims to produce the best fruit must give constant attention to these many factors and make them serve his purpose.

When the orchard is the Sunday school, and the desired fruit is Christian character, then must attention be given all the more to the conditions through which the desired result may be achieved. No man can through his own will build a Christian life any more than he can make an apple. It is true, however, that the superintendent and the horticulturist are both called to the high office of working with God as he mediates his life-giving power to persons and to things. He who is responsible for supervising the work of religious teaching must do more than see to it that teachers are in charge of classes. He must study carefully the many factors which have an effect on Christian growth, and utilize them. Let him face his opportunity in the light of all the resources which the church provides for Christian nurture.

One of the most important conditions for effective work in religious education is an *educationally-minded church.* The church should provide such an atmosphere that religious education will receive an honored place as a matter of course. It is about the superintendent's place in the development of such an atmosphere that we shall talk in this article. It is going to be most difficult to maintain a distinction between supervision and administration in this discussion, but what we are after is to get a clear idea of the superintendent's job—not to quibble about terms.

## AWAKENING THE CHURCH

A few years ago when the primary business of the nation was war, it was exceedingly easy to imbue everyone with the spirit of doing his part for his nation. The thing was in the atmosphere, and one could no more escape it than he could escape being in some sort of communication with his fellow beings. Just so, when the primary business of the church is recognized to be that of education, will the educational ideal take hold of the individuals in that church. But how shall we awaken the church to this ideal?

*By magnifying the church school.* There should be a place for everybody in the program of religious education, and everybody should repeatedly have an invitation to take advantage of that which has been provided for him. Let us get over the notion that the church school is for children only. Let us implant the ideal that spiritual growth through religious education is a thing to be desired by every Christian.

*By keeping the church school before the whole church by special programs and regular reports.* There are occasions when the work of religious education should form the normal content of church activities. The installation and commissioning service for the church school workers, graduation and promotion Sunday, Christmas and Easter activities, children's day, are such occasions when the work of the church school may normally be brought into the program of the church. And let it be emphasized that the purpose of such programs is not to "show off" the children or to amuse the adults. They are times when the church's attention is normally centered on religious education.

Reports on the work of the church school should be brought as a matter of course to the business meetings of the congregation. This is but a way by which the officers may give account of the work which has been vested in them. Beyond this, however, items of particular importance in the work of religious education should be brought before the congregation through the pulpit, the bulletin board, items in the newspaper, and through the use of the parish paper of the church, if there is one.

*By recognizing the church's financial responsibility for its school of religious education.* When religious education is thought of as one of the major responsibilities of the church, it is right that it should appear in the church budget. It is not right that the pupils in the Sunday school should be asked to finance their own program, often in addition to contributions made to the general church budget. To be sure, we should avoid pauperizing the members of the church school by handing out to them everything free of charge. This may be accomplished through giving each an opportunity to contribute to the work of the church as a whole, and thus emphasizing the fact that membership in any branch of the church's work should give a sense of "belonging" to the church as such.

*By enlisting the pastor's interest and support.* As the pastor, so will the church be. While there are many churches where a progressive program of religious education has been developed without the aid of an interested pastor, these are the exception rather than the rule. The pastor is the head of the church, and the church must look to him for guidance in the development of its entire work. There are many ways in which the pastor may aid the cause of religious education. Best of all he can help if he himself assumes responsibility for the educational direction of the church school. An increasing number of pastors are assuming the responsibility for being their own directors of religious education. When this is not possible or necessary, the pastor's active interest in the cause of religious education, his representation of it before the congregation, his support of those who are carrying active responsibilities, his attention to matters of religious education as he goes about his pastoral visits, all enable him to accomplish what no other person in the church could accomplish. The superintendent's first concern should be to work in close harmony and cooperation with his pastor.

*By putting the church school under the direction of a board, council, or committee on religious education.* This group should be appointed by and be responsible to the church. Such a board should consist of three to seven or more members, chosen for their educational competence. At least a majority of them should be active workers in the church school. The board should be elected at the annual meeting of the congregation, by the official board of the church, or in such other manner as the denominational regulations may require. In it should be vested the responsibility for the development of the entire educational program of the church, and for this task the board should be held strictly accountable.

The church board of religious education should make a constant study of the development of the total program of religious education. It should not allow itself to get lost in the business details of the present program, but trust such matters to competent officials. The board should be responsible for developing and appointing the leaders for the school, organizing the school in the most effective manner, selecting curricula, and in general fostering the development of an adequate and comprehensive program.

Granted the importance of the above factors in developing an educationally-minded church, how are they to be brought into being? It is the work of the superintendent to bring them to pass. Let him face the problems: How may I enlist a larger number of the membership of the church in the church school? How may I best utilize special days and seasons to bring the work of the church school before the church? How may I more effectively present the work of the school to the church through reports on activities? In what ways may the pastor be related to the program more actively, and how may I work more closely with him? How may we develop an active board of religious education? If a constructive answer to such questions as these is necessary for the improvement of religious teaching, then effective supervision will set in motion those processes which will bring these ideals to realization.

### Integration of Program

One of the most serious problems in supervision is that of marshalling the resources at present available in the average church so that they may yield the largest total results in religious education. The activities in most churches have grown up piecemeal. One person has seen a need here, and has organized a club to meet it. Another has seen an opportunity there, and has formed an organization to meet that. Thus we have many separate organizations, all working in the same cause, but very poorly coordinated because they are working independently. There is need that a comprehensive plan for religious education bring about some measure of coordination or integration so that the greatest results may be achieved. It is not a question of one or another giving way in favor of others. It is rather a matter of so setting up the program of religious education in the church as to enable each to make its own unique contribution.

Present-day religious education makes much of *experience.* It seeks to accomplish its work through an enrichment of the experience of the learner, and bringing it under the control of Christian ideals and motives. But the experience of the child is unified in his own personality. Herein lies the argument for a unified program of religious education, that the essential unity of the learner's experience may be respected. If education is to minister to the needs of the whole of life, then the approach must be made from the standpoint of some comprehensive plan.

If we may think of the superintendent or supervisor as responsible for the improvement of religious teaching as it affects the entire educational work of the church, then he must be much concerned about this question of the marshalling of all the resources, and integrating their contributions to make one unified impact upon the experience of the learner.

### Developing Latent Resources

Not all the problems of developing a comprehensive program center in unifying that which already exists. All too often the existing program is too meager, and the superintendent's task is that of developing the latent resources of the church. This meagerness may be in one of two directions. It may be a lack of balanced program so as to minister to the total religious needs of growing persons, or it may be a lack of sufficient time for religious education so that the work may be properly done. In either case the superintendent's task is that of conceiving a more adequate program and then securing the support of the church in putting it into operation. This may take years of patient effort in educating the church to a realization of its educational opportunity and a willingness to grasp it.

Religious education must endeavor to touch the whole of life. This requires more than the intellectual activities of the usual church school class. It requires attention to worship. It requires emphasis on service activities. It requires that attention be given to everyday conduct, so that all life choices may be made in the light of Christian ideals. An adequate program requires, therefore, that there be not simply study and discussion on Sunday, but opportunity for through-the-week activities. What these activities should be must be determined in the light of the situation in which they are to be developed. It is a part of the supervisor's task in developing a program which will get definite results that he make provision for a balanced program of activities.

When the problem is one of securing adequate time, there are several ways in which a solution may be found. One which an increasing number of churches are using is that of extending the time on Sunday morning beyond the traditional one hour, to an hour and a quarter or even an hour and a half. In some churches the time for children up to twelve is extended to two and one-half hours by having them remain in session throughout the morning to the close of the church service. Space does not permit us to dwell on the merits of such extension of time, but the reader may readily think it through for himself.

Another way of greatly extending the time available for religious education is through the vacation church school. A standard vacation school will enable a church to double the number of hours devoted to religious education. He who is concerned with greater results in religious teaching will do well to consider the possibilities of the vacation church school for his church. If such a school has already been organized, his responsibility toward it becomes the same as that toward any of the other educational agencies of the church.

The weekday church school suggests a third possibility for extending the time available for religious education. The problems of weekday religious education are too extensive to be treated in this brief treatise. The supervisor

*(Continued on page 45)*

# Weekday Church Schools from Coast to Coast

*By* Myron C. Settle

IT is not generally recognized that weekday schools of religious education are to be found in practically every state in the Union. If you were to follow the sun westward, between the fortieth and forty-fifth parallels, you would find its rays resting on these schools all the way from Maine and Massachusetts to California and Oregon. The same would be true of those states lying between the thirty-fifth and fortieth parallels.

This article is written in order to give the readers of the *International Journal* a glimpse into the distinguishing features of weekday work as it is being carried on in a number of cities extending from coast to coast. The first of these cities is—

### Bridgeport, Connecticut

This city may be designated "the city where Roman Catholics make good use of the released time principle." Here is a community of about one hundred and forty-five thousand population, a mixture of old New England stock and many foreigners. Seventy-five per cent of the population is Roman Catholic. One period of forty minutes per week of released time is granted by the public school authorities at the end of the day. Seventeen hundred children of the Protestant faith and forty-three hundred of the Roman Catholic faith are enrolled.

### White Plains, New York

This is a suburban community of about 20,000 people, near New York City, made up of many human elements and containing a large percentage of foreigners. It was in this community that the Freethinkers Society of New York City tried to prevent the release of children on public school time by bringing a suit against the State Commissioner of Education. This fact has reacted unfavorably on the interest of both parents and public school people, resulting in a feeling of uneasiness and uncertainty as to the future. Nevertheless, two very finely trained workers are instructing and training some three hundred boys and girls. A most commendable feature of the work is the lively interest displayed and help rendered by the men's Bible classes of the various churches of that city.

### Dayton, Ohio

This city of nearly 200,000 population, largely "American" in character, enjoys a unique reputation for weekday church school work. It has about 6,500 boys and girls under Protestant religious instruction within the city proper and 3,500 children in weekday schools in the surrounding country. Dayton provides religious instruction for every boy and girl in grades four to eight inclusive whose parents desire it. In addition there are classes provided for high school boys and girls. *Every public school in Dayton is served by a weekday church school.* There are many more interesting facts about the Dayton plan, but this is perhaps the most characteristic, aside from the remarkable spirit of enthusiasm for and loyalty to the weekday idea which prevails in this city.

### Toledo, Ohio

The "Toledo Plan" goes back to 1916 for its beginning, two years after the "Gary Plan" started. It is the oldest weekday system in Ohio, a state in which weekday schools flourish like the proverbial green bay tree. The outstanding fact about the Toledo schools is that the responsible *leaders are engaged in the interesting experiment of creating an indigenous staff of teachers.* From the supervisor in charge down to the last teacher added to the staff, all are Toledo people, Toledo-grown and Toledo-trained. High standards of professional training are maintained. The change in the custom of having weekday instruction on only one day per week to the custom of giving instruction on all five days in the week has contributed very materially to the success of this effort. And, whereas, prior to 1925, 86 teachers conducted 153 classes, reductions in the number of teachers and increases in the number of classes taught have been effected to such an extent that today 52 teachers instruct more than 200 classes. More than 6,000 boys and girls attend these classes, of whom 1,100 and 1,200 attend no Sunday school.

### Kalamazoo, Michigan

In this manufacturing center of 65,000 population there is being carried on an experiment that may have far-reaching consequences. Three years ago, after two years of determined effort to maintain classes in

(LEFT)
KANSAS CITY WEEKDAY CHURCH SCHOOL CLASS

(CENTER)
CLINTON DISTRICT WEEKDAY SCHOOL, MINNEAPOLIS

(RIGHT)
WEEKDAY CHURCH SCHOOL CLASS, DAYTON

downtown churches, it was realized that large numbers of children in the public schools were not being reached. Consequently a director and three teachers were employed by the Weekday Board for the express purpose of ministering to public school children. Classes are held in public school buildings in seven public school districts, the teachers going from one building to another, according to a well prepared schedule. Not all boys and girls are thus instructed; the downtown churches continue to hold classes for downtown public school children as formerly. There is a growing inclination in many localities to utilize the public school buildings for purposes of weekday religious instruction and a wide difference of opinion exists as to the wisdom of this. Only time and experience may reveal the true course to pursue with regard to this question.

### Oak Park and River Forest, Illinois

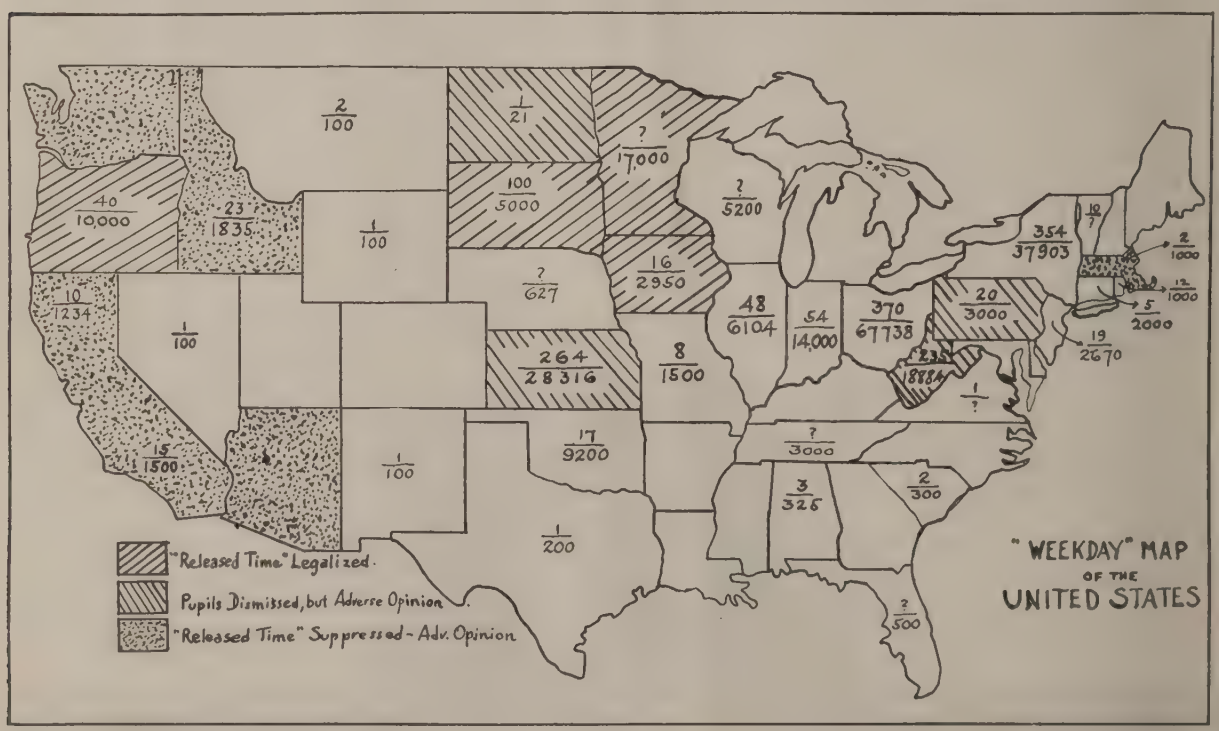
These are residential suburbs of the second largest city in the United States, Chicago. Their combined population is about 65,000. Here are being carried on fifteen weekday schools, seven of which are held in public school buildings. Thirty-two hundred boys and girls are enrolled. As is the case in many of the best examples of weekday school work, the program is administered by a Council of Religious Education, with a compensated staff, including supervisor and teachers. In this case ten highly trained, very competent instructors teach all classes. Their salaries are equal to those of the best public school teachers. Their teaching week is about the same as that of the public school. Almost without exception the teachers are college graduates with specialized training in religious education in an accredited institution of religious education. There are many fine features to be noted in connection with this system, not the least of which is the investment of $7.00 per child for religious instruction. Of this amount parents are asked to pay $2.00.

### Kansas City, Kansas

Six years ago the Ministerial Alliance of that city secured for the churches a grant of released time amounting to one-fourth of one public school day per week for religious instruction. *Today practically 95% of the boys and girls of the public schools of Kansas City are under religious instruction.* The total number is about 12,000, more than are enrolled in any other city in the country. Approximately 500 teachers in 75 centers furnish instruction. The effort is being made to train the teachers as they go along, by means of standard leadership training schools.

A Council of Religious Education, a loose federation of the churches, administers the program but without more than advisory powers of supervision. The Kansas City plan leaves every church free to choose whether it shall have its own weekday school independent of the others in the community or join with other churches in the conduct of an interdenominational school. Each church employs its own teachers and bears all expense incident to its school.

*(Continued on page 46)*




In the above map, the figures within the states indicate the number of centers (figures above the line), and the number of pupils enrolled (figures below the line), in the weekday schools of each state. Some of the figures are based on estimates while other figures are as actually reported by state councils. These figures are constantly changing and those given here are only relatively accurate.

Four states, Oregon, South Dakota, Minnesota, and Iowa, are shown as having provided for the legalization of "released time" from the public school day. Four other states, Kansas, North Dakota, Pennsylvania, and West Virginia, are shown as states in which pupils are dismissed on public school time though the state attorney-general's opinion on this custom has been adverse.

Five states, Washington, Idaho, California, Arizona, and Massachusetts, are shown as states in which "released time" has been prohibited or suppressed by adverse opinion rendered by state officials. It will be seen that weekday schools are being carried on in three of these states notwithstanding the adverse opinions.

The "released time" plan is either in operation or possible of operation in some thirty-eight states. Seven states, Indiana, Pennsylvania, New York, California, Colorado, Michigan, and Delaware, may be asked to take legislative action on the matter of "released time" this year.

***Findings from experience concerning***

# Success or Failure

***in weekday schools of religion***

*By* BLANCHE CARRIER*

THOSE who have worked intensively in the weekday movement for the past few years and have seen the periods of pioneer organization, of popular appeal and rapid growth, and of evaluation and more cautious approach have learned from the experiences of many communities much that has not yet been put into the form of discovered facts. It is but fair that some of this experience should be set down and put before our communities for their study and evaluation, so that they may avoid, to some extent, the costly errors of others.

We shall present mainly those practices which have made for failure, by which term we mean not alone the closing of the schools of a community, but also the condition of those who have "missed the mark of a high calling" and are continuing to function on a recognizably inadequate basis. Finally, we shall mention some of the factors that are most helpful in building for permanency and high standards. The factors that make for failure may be classed under *five* heads.

## THE LOCAL BOARD OR COMMITTEE

In the organization of local boards, the following types have proved more or less ineffective.

A committee not affiliated with a permanent organization either locally or nationally suffers from fluctuations in the local leadership and has no one who can give help or carry the burden for a time until the emergency is past.

A committee not affiliated with an educational agency such as the International Council of Religious Education is likely to have no guidance in setting up educational standards for the school. If public school time is being used, the school must have high educational standards or be discredited with the schools and the pupils.

A committee not adequately representing the churches of the community finds itself at length carrying the burden alone, with the churches having forgotten that this is their greatest opportunity.

On the other hand, a committee made up entirely from the laymen of the church without regard to their qualifications for sitting on an educational board suffers from lack of understanding of the task. The committee should be made up of two groups, the educational and the promotional. If the churches choose their own representatives, they should keep this in mind. It is a handicap to have members of the public school staff on this committee if they are dominating or are unwilling to admit the presence of certain problems in the schools. If chosen wisely, they may be of great assistance. The central group planning for the schools should, then, block out a desirable personnel and secure the cooperation of the churches in having such members elected.

A committee composed entirely of ministers is almost certainly destined for tragedy of some kind. There are many causes for and outcomes of this situation, some of them are as follows:

Ministers are more transient in a community than laymen. One community closed its weekday schools after four years of good work. Investigation showed that the movement was undertaken by the Ministerial Association and that only one minister who was a member of the initiating group was in the community four years later.

Ministers are sometimes more denominationally self-conscious than laymen. A prospective teacher met with a group of ministers to discuss the plans for organization. In two meetings they were at a standstill. She suggested that an equal number of laymen from the churches be added to the committee. The impasse was avoided and the work went on.

Ministers find it much more difficult to appeal for funds for a new organization, since most of them are carrying a full financial load in their own churches. Weekday schools need not affect church budgets, but it is easier to consider them community projects if laymen and preachers work toward a common cause.

Ministers are not specialists in education and are likely not only to be unfamiliar with prevalent standards in education but also to fail to recognize the necessity for providing for them. A few educationally trained laymen will be constantly aware of this need. Securing the superintendent of schools as an added member has not always proved to be the solution, for some superintendents dominate the group, destroying the religious value; others are dominated by the ministers, thus losing the educational standards; in most cases both superintendent and ministers are totally unaware of the technique of teaching religion to children.

Ministers are not prepared to build up the safest and wisest relationships with the public schools, to determine the length and frequency of periods, and other administrative factors. A professionally trained teacher of religion could do this and should bear to this board the relation which the superintendent of schools bears to his board of education, advising them in all these matters. Too frequently, however, the committee has been unable financially to employ a teacher with professional training, or has used poor judgment in determining the method of securing applications and choosing the particular teacher, or, what is less excusable, has employed a well-equipped teacher and set up her entire program and relationships without so much as consulting her about them.

## THE RELATION TO THE SUPERINTENDENT OF SCHOOLS

Another very serious difficulty which has caused failure in certain communities has been a domination of the situation, sometimes unintentionally, by the superintendent of schools. Particularly if the classes are being held in the public school buildings, the superintendent feels a responsibility for a part of the administration, and it has

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been difficult to know just where the line should be drawn. The superintendent has often erred in the following ways.

He has not encouraged or cooperated in the wisest administrative precautions, such as securing the consent of the parents or taking the unenrolled pupils out of the classrooms. Sometimes he has not permitted the teacher to follow her own convictions in these matters.

He has been over-cautious about the content of the courses and has insisted that the teacher so delete the religious emphasis that the courses become nothing but ethical studies which the schools could well have their own teachers conduct. If the classes are electively enrolled, there need be no concern about the content, and if they are not, the churches have no reason for providing a teacher to do what the school can do for itself.

The superintendent, knowing little concerning the needs of a course in religion, has arbitrarily determined the length and frequency of the periods, often cutting them to an amount of time so inadequate that the teacher cannot get results, in which case the work is an economic waste both to the church and to the school.

Occasionally a superintendent allows a type of interference or of attitude on the part of the public school teachers which is so detrimental to the effect of the work on the children that the earnest teacher of religion will resign. In one city, two good teachers resigned in two successive years for this cause and the local ministers appointed the superintendent to choose the next teacher.

### The Relation to the Public School

The most frequent failures of the weekday church school in its relationship to the public school have been:

Failure to register by consent of parents of elementary children, by individual election in high school.

Failure to remove all unenrolled pupils from the classroom. This is equivalent to giving the course to those whose parents have not requested it. This is undemocratic, unethical, and in many cases, illegal. It always makes for an unfortunate atmosphere in the classroom.

Failure to build up an understanding and desire to cooperate among the public school teachers.

Failure to insist upon administrative standards such as the need for the proper amount of time, the proper place for the classes, the avoidance of frequent breaks in the schedule.

Failure to show a spirit of understanding and concern for the total program of the child and of the school. The schools should not feel that the churches are selfish in the matter.

### The Administration of the Schools

Other problems of administration, not included in the discussions above, often make serious difficulty. They will be briefly pointed out.

Schools built around the personality of one person are uncertain, for with his removal or loss of interest the whole plan collapses. It may be flattering to the individual to feel his necessity to the organization, but it is unfair to the children and an indication of poor leadership. In actual cases, this *one person* has been: a minister who organized the work; a layman who personally secured the subscription necessary to finance the work; the teacher who was called to organize the schools; a fraternal group who became suddenly interested in the morals of the children; a superintendent of schools with a genuine concern in the character problems of the pupils; or a wealthy citizen who offered to pay the expenses for the first year so that the churches might be convinced of the value of the schools. It has been discovered that churches for whom the burden is carried, before they have experienced a strong sacrificial desire to have the schools, rarely arrive at an enthusiasm of their own.

A lack of continuous, varied, and appealing publicity and promotion causes a loss of enthusiasm or steady confidence and support. Every public organization has to depend upon such promotion. It need not be spectacular nor time-consuming. Without exploiting the children, it can often be advanced through the school worship services for special days, to which the parents and church people are invited. But some one person must have the task of thinking through the best ways to reach the community and of checking constantly to see what has been done. The churches themselves should carry much of the responsibility for this, but they will need to be reminded of opportunities to make the schools a part of their program.

The demand of the community for work sometimes crowds upon the teacher a heavier load than she can carry physically or can administer effectively. The communities who insist upon periods which are too short in order to give to each teacher fifteen hundred or two thousand pupils will have neither teachers nor classes very long. We must rather educate our constituencies to the cost of education, or limit the grades in which the teaching will be done.

The financial policy that is not sound will make for failure. Each community must find its own best arrangement. The plan may rest on church budgets, on community canvass for individual subscriptions, or what you will.

### The Teacher

In the brief space of this article, the problem of the teacher cannot be discussed in detail, but the fact that this is at the heart of the whole problem makes it wise merely to enumerate the types of teachers who have failed or caused the establishment of the low-grade systems which are so much more plentiful than those built on high standards. They are:

The teacher who is not adequately trained in the subject matter of religion, in general teaching methods, in methods peculiar to religion, and quite as well in administration.

The teacher who is not adequate in personality, in maturity, in social skills, in natural teaching ability, in devotion to Christianity.

The teacher who is inadequate in experience. Experience is essential to one handling many classes a week.

The teacher who is not given opportunity to advise the board as to the best type of organization and standards of work, or who is too timid to ask for the privilege which should be her right.

The teacher who is not devoted to the task and loyal to the local community, who seeks a position for a year or two before marriage. Or one who changes to another community in the face of a problem she is afraid to attack or at the first offer of a higher salary, without regard to the interests of the community.

### Conditions That Make for Success

We have painted a dark picture, perhaps, by suggesting all the factors that make for failure, but we have at

the same time implied many of the conditions that make for success. They may be briefly listed here for contrast and for thoughtful consideration.

A committee or board that is affiliated with permanent and educational organizations both locally and nationally, that represents the churches interested in the schools, that enlists the laymen as well as the ministers, that includes members educationally qualified and those helpful in administration and promotion, that makes the teacher or supervisor a consulting and advising member.

A wise administration of financial policies, promotion, correlation of the schools with the work of the churches, selection and schedule of the teacher, et cetera.

Careful and ethical relationships with the public schools, a consideration of their interests, yet an insistence upon certain essential standards, a realization of the many opportunities of serving the schools, yet an independence in matters of curriculum and method.

Lastly, that which is of utmost importance yet most universally lacking, adequate supervision. There is a desperate need for district supervision at minimum expense to the local community. Whether it can best be worked out through the state or International associations, or through a voluntary organization of local communities is yet to be discovered. Such supervision will guide the local committees in standards of organization and education, will supplement the training of the teachers in principles and methods of teaching religion, in meeting individual pupil needs, in personality, and will help to develop helpful correlations with homes, churches, and schools.

We have a personal conviction, however, that the next great advance in this movement is awaiting such a provision of leadership which the small community cannot afford to secure in its teacher. When one realizes that in the eighty schools of Ohio, only eight are in cities, with the rest in small towns and villages, one recognizes the tremendous need for such an arrangement.

As the movement of weekday church schools goes on we cannot give too much attention to this element of building for permanency and effectiveness in every phase of its life.

# *Our Presidents Speak*

AN INTELLECTUAL growth will only add to our confusion unless it is accompanied by a moral growth. I do not know of any source of moral power other than that which comes from religion.

—Calvin Coolidge

* * *

EDUCATION alone, without the instilling of moral principle, and without the strengthening of that morality with religious spirit, may often prove to give to citizens a knowledge without the moral impulse to use it properly.

—William Howard Taft

* * *

OUR civilization cannot survive materially unless it be redeemed spiritually. . . . Here is the final challenge to our churches.

—Woodrow Wilson

*By Ewing Galloway, N.Y.*

LIBERTY BELL IN INDEPENDENCE HALL, PHILADELPHIA

LET us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.

—George Washington

* * *

PEOPLE educated in intellect and not educated in morals and religion will become a menace to our nation.

—Theodore Roosevelt

* * *

IF WE could grapple with the whole child situation for one generation, our public health, our economic efficiency, the whole moral character, sanity and stability of our people would advance three generations in one.

—Herbert Hoover

# Religious Education in Korea

*By* Wade Crawford Barclay*

THE supreme evangelistic triumph of modern missions commonly is said to have taken place in Korea. Almost invariably the remarkable progress of the Christian cause in this land is set forth in terms of evangelism. Yet in a very real sense the total missionary enterprise in Korea has been from its beginning, forty-five years ago, a project in Christian religious education.

As in a number of other "non-Christian" lands, medical service was the opening wedge into what had long been considered a nation hermetically sealed against Western influence. Dr. H. N. Allen of the Presbyterian Church, U. S. A., was the first Protestant missionary to enter Korea, arriving in September, 1884. He was followed within a few months by Horace G. Underwood, also of the Presbyterian Mission, who opened an orphanage and boys' school in which, among other subjects, was given "moral and religious instruction with Christianity as its basis." Later Dr. Underwood became the founder and first president of Chosen Christian College. Within two years Henry G. Appenzeller of the Methodist Episcopal Church had founded a school for boys, now the Pai Chai Higher Common School, christened by the Emperor, "Hall for the Rearing of Useful Men," a school which a few years later was declared to be "exercising the most powerful educational, moral, and intellectual influence in Korea." Mrs. M. F. Scranton another Methodist missionary, who had arrived in the meantime, had established, with one pupil, Ewha Haktang, the first girls' school in Korea, in which the Bible was the chief subject taught.

A Typical Village Church

No one of these missionaries would have stated his principal purpose to be religious education; undoubtedly all would have said they were engaged in evangelistic work. The very conditions under which they labored in presenting the Christian religion to people wholly unacquainted with its principles and ideals compelled the recognition that religious education was absolutely essential in any effective process of evangelization. It is a tribute to their discernment and their readiness to make adjustments to new situations that they so quickly turned attention to the opening of schools. There were others whose work was wholly evangelistic along traditional lines but these pioneers sowed the educational seed that within a third of a century was to bear fruit in a nation-wide Christian educational system.

Rural Village Girls

### Christian Schools in Korea

Christian schools represent a total investment of not less than ten million dollars (gold) with an annual budget in excess of half a million dollars, and an administration and teaching force of approximately three hundred missionaries and twenty-five hundred Korean and Japanese teachers. Primary schools predominate, the government requirements prescribing a six-year primary course. Secondary schools lag far behind. Those of full rank have a five-year course.

Of higher institutions of learning there are not many, but some of great promise are gradually developing in strength and prestige. The Chosen Christian College for men, a union enterprise, has a four-year course, is recognized by the government as a college, and enrols nearly four hundred students; Union Christian College for Men, at Pyengyang, is under the Union Presbyterian Mission; and the Ehwa College for Women, under Methodist auspices, is located in Seoul. These and other institutions of higher education bear an intimate relation to Christian religious education.

### Denominational Organization and Program

Each of the major denominations has realized the importance of Sunday school work by setting up some form of denominational organization for its supervision and promotion. The General Assembly of the Presbyterian Church of Korea has a Committee on Religious Education.

*Secretary of The Joint Committee on Religious Education in Foreign Lands, Methodist Episcopal Church.

They plan to hold in each presbytery once a year a teacher training institute with a session of seven to ten days. Attendance ranges from two hundred to one thousand. Lecture classes as a rule follow the outline of textbooks which members of classes are encouraged to purchase. A few do so; the large majority, chiefly because of extremely limited financial resources, do not. A written examination of a few simple questions is usually given on the last day.

The Methodist Episcopal Church, South, has a Sunday School Board with a full-time Korean secretary, with American college and seminary education and specialization in religious education. At least one institute, though not yet largely effective as a training agency is held annually in each district, as a rule simultaneously with the district Bible class.

The Methodist Episcopal Church has a Council of Religious Education with a representative membership of thirty-three persons, mostly Koreans, which is expected to relate itself effectively to all phases of religious education. A beginning has been made in the organization of district councils and in training institutes. Emphasis has been laid on correspondence training which has enrolled more than one thousand teachers and young people.

A Few of the Millions of Korean Children

Thus a good beginning has been made. The classifying of general objectives; the systematic relating of programs effectively to definite improvement of local situations in home, church, and Sunday school; the statement of specific goals in terms of changes to be effected in life and experience; the placing of the teaching of religion in the mission schools and church primary day schools on a basis of equal effectiveness with the teaching of secular subjects, are some of the urgent needs of the situation.

### Interdenominational Organization

The Korea Sunday School Association is active in various lines. The Rev. J. G. Holdkroft, D. D. of the Presbyterian Mission, has served the association for a number of years as general secretary. A Korean associate secretary, the Rev. James K. Chung is on a full-time basis, together with an editor of literature and an office secretary. The association edits and publishes a considerable quantity of literature for use in Sunday schools and has issued a few teacher training textbooks. It cooperates in the holding of institutes, and promotes teacher training. The 1928 report states that thirty-four persons have been graduated from the course. The association also promotes daily vacation church schools.

### Korean Sunday Schools

The adult Sunday school has been a unique feature of the Christian movement in Korea since the early days of the missions. In numerous churches practically the entire congregation comes together in the adult Sunday school for the study of the Bible. In addition, often many non-Christians—inquirers and persons turning toward the Christian religion—also attend. Extension Sunday schools, formerly known as "Heathen Sunday Schools," enrol chiefly children of non-Christians, among them many who have no other school advantages. Because of this, reading and writing are taught as means of conveying religious teaching.

The Federal Council statistics for 1927 show, for the six major denominational groups, a total of 3,922 schools, with 14,419 teachers, and 184,504 pupils. These statistics show conclusively that Sunday school work is by no means central in the thought and effort of the Korean churches, for the total adherents of these same denominations number thirty-five thousand in excess of the total Sunday school enrolment, while children of school age in Korea number somewhere between five and seven million.

A beginning has been made in maintaining vacation church Bible schools, most of which remain in session four weeks, six days a week.

### Korean Bible Classes

One of the most unique and widely known features of the Christian movement in Korea has been the adult Bible classes. Twenty years ago the entire congregation came together once or twice a year for a week of intensive Bible study, and in each of the larger centers, district or presbytery, once a year a class was held to which each local group or church was urged to send as many representatives as possible. These district classes ranged in attendance from two hundred to fifteen hundred persons.

The programs of the annual sessions vary greatly. In some few classes there is thorough-going Bible study, instruction, and discussion. At the other extreme is a revival meeting with Bible talks during the day sessions. The various denominations have planned Bible class courses covering five years, with provision for graduate study, but by no means all of the classes pursue the courses. One rather typical schedule of a district class (held in February, 1929) was as follows:

| | 9:00 10AM | 10:00 10:50 | 11:00 11:40 | 12:00 12:30 | 12:30 1:20 | 1:30 2:20 | 2:20 3:10 | 3:10 4:00 | Evening |
|---|---|---|---|---|---|---|---|---|---|
| First Year | De | Mark | James | Ch | Lu | Catechism | Ag | Su | Ev |
| Second Year | vo | Luke | Thess. | ur | nc | Genesis | ri | nd | an |
| Third Year | ti | Exodus | Acts | oh | he | 1 Cor. | cu | sy M | ge M |
| Fourth Year | on | Amos | John | Dis | on | 1 Samuel | lt | Sect | lie |
| Fifth Year | all | Romans | Isaiah | oip | Ho | 1 Kings | ur | hhoo | stti |
| Sixth Year | Ho | Esther | Peter | line | ur | Revelation | e | odls | incg |
| Graduate | ur | Preaching Methods | Revelation | | | Church History | | | |

*(Continued on page 47)*

# Christianity and Government

*By* Judge Florence E. Allen
*of the*
Supreme Court of Ohio

WE do not usually think of Christianity as being applicable in governmental matters. We think of it only as being applicable in personal life. And yet what we most need in the world today is to apply Christian standards in our various group relationships. This is particularly so because during all of the marvelous mechanical advance of the past century we have not made corresponding advance in moral standards. With all of the strength of its new-found mechanical power society is like a giant, but in its grasp of large ethical problems it too often displays the dim moral comprehension of a child. Christianity needs to be applied in government. However, this does not mean that we should neglect teaching in the home.

The root of all good things is in the home. Out of the home come the sanity and the strength which have made this country what it is. And when I talk about the home I do not mean simply the physical center which develops around a house where a family lives. The home is not simply a place to gather up the blankets for an automobile trip or to make sandwiches for an excursion. The home is not just the base from which to leap off to some place else. The home should be the spiritual center of the family, the citadel of quiet in which the individual can develop himself to his fullest capacity. In order to build that kind of home, the mother's responsibility is not limited to making fine pickles and excellent pie, and the father's responsibility is not limited to paying the grocery bills. There is an ethical and spiritual responsibility which rests upon every one who makes the home, and in that task the cooperation of both the mother and father along spiritual lines is essential.

Granting this is true, and that the home is necessarily the center and the root of our American life, we are not carrying out our full responsibility to the home nor to the church unless we perform our responsibility as citizens. In this modern time government enters every home, and every community. The intellectual and moral influences which develop in the community are shaped by the state and by the nation. Christians who fail to vote at elections, who do not know whom they are voting for nor what they are voting on, are failing to perform their responsibility as members of the church no less than as Americans. Every evil condition which confronts us in government, because of the failure of officials to carry out their sacred trust, is also due in large measure to the apathy of the electorate; and when Christians carry out their responsibilities as citizens with intelligent and critical interest then we shall be able far better to repress the appalling amount of crime which exists.

The home itself cannot be properly protected unless our governmental institutions are established upon the principles of justice. Chicago shows how the home is threatened, when there is an alliance between government and the forces of the underworld. When the decent citizens permit the less desirable class of the community to control the organized forces of government, they become defiant and ordinary law-abiding people are not safe in their homes. Houses are bombed, innocent people are shot upon their way to the polls. The machine gun takes the place of the courts as the arbiter of the conditions that shall exist. Give the forces of the underworld an inch and they will take infinitely more than an ell. When fathers and mothers are apathetic toward conditions of government, their own children are threatened by the forces of vice and crime. This is the lesson which needs constantly to be re-emphasized wherever we consider modern problems. The basic principles which are taught in the home and the school and the church have to be put in force in government or the home itself is threatened; and those who fail to vote and to register their influence on the side of decency and uprightness in community life are helping to build up the power of organized crime which may one day threaten their very children.

Good citizenship in the community is as essential to the life of the nation as affection is essential to the life of the home. If the people do not actively participate in government, if they do not know and care what is being done in government, and take the steps demanded of them as citizens to maintain proper conditions in government, com-

munity life cannot possibly attain its fullest and highest expression. In other words, no governmental method will work under our system of republican and democratic government unless the people work it. A cumbersome and inadequate political mechanism will function if the people are keenly alive, intelligently informed, and interested in self-government. The most elastic and well-operating political mechanism will not respond to popular needs if the people are apathetic and uninformed.

It is because we are lacking in good citizenship that we do not demand the highest standards of our public officials. We do not in general demand that officials have or live up to the standards of the Declaration of Independence nor of the Constitution, nor even that they have or live up to the standards of ordinary ethics. Many people look upon the career of a public officer as one sordid in its very inception. Now there is no reason why it should not be as honorable to want to "make good" in a public office as in business, law, medicine, the ministry, or any other occupation. But as a matter of fact the man who seeks preferment in public service is subject to every kind of attack, slander and misinterpretation. He receives destructive criticism of the most scathing kind both from the people and the press, while his constituency seldom gives him helpful criticism.

The official misconduct of which we hear so much in the newspapers is due of course partly to individual wrongdoing, but most of all to the fact that the people in the community in question, including respectable church members, do not know and do not care about what their officials are doing. They do not know because they do not care and they do not care because they do not know.

There is no kind of political corruption which can pass the acid test to which it is subjected when we compare the results of our government with the ideals under which it was formed, when we know what is actually being done in government, and when we care enough about government to act with the powers of an American citizen—to register, to vote, to sit upon the jury, to counsel and direct the officials who are our representatives in government. Without this kind of good citizenship, those institutions of liberty and justice which were destined for our country can never exist to the fullest.

At an international conference held recently in Estes Park, under the auspices of the Y. M. C. A., at which speakers from South America, India, China, Korea, Japan, and Europe were heard, the statement repeatedly was made that America is a materialistic nation. I do not agree with this statement. The majority of American people are not only law-abiding, but they are idealistic. They want passionately to carry out the great vision of our forefathers, that government should have an ethical as well as a business purpose. But we have not made our ideals articulate in our group relationships and in our governmental action, and that is why the world generally accuses us of being materialistic. And indeed it is important to take stock of the public morals as expressed in daily occurrences about us. The increasing amount of perjury which is practiced in the courts, the difficulty of securing convictions upon overwhelming evidence of committed crime, the light view which is too often taken toward betrayal of trusts by persons in high position, all mark a need for a new orientation and for a declaration of moral principle as applicable to the group. In every one of these cases the person who commits the crime or condones it would resent it bitterly if it were done to himself.

Moreover, the lack of group morality in society at large is evidenced by the fact that we are not greatly shocked at dishonesty in high office, nor at the betrayal of public trust by officials.

We have to build new standards in this country if the sanity and health of our old customs are to be maintained. We have to develop as a theory of living the idea that having is infinitely less important than the doing of useful service, and we have to re-emphasize the old American conception that the primary end of government is "to establish justice, to promote the general welfare, to secure the blessings of liberty."

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## *Harry C. Munro, Manager, Toronto Convention*

MR. HARRY C. MUNRO has been elected a member of the International Council staff as Convention Manager. He will assume the duties of this position on September 1 and continue until the close of the International Council Convention June 30, 1930. He has been granted a leave of absence by the Christian Board of Publication of the Disciples Church to render this distinctive service for which the friends of the Council are very grateful. He will be Executive Secretary of the Promotion Committee.

Dr. Forrest L. Knapp, of the International Council Staff, has been appointed Executive Secretary of the Program Committee of the convention. Plans are being developed for a truly great convention combining in splendid balance both educational and inspirational features. For the next year the attention of those interested in the teaching work of the church, of all the denominations, will be centered on the Toronto Convention, June 23 to 29, 1930.

The accompanying picture shows one of the many fine buildings on the beautiful Canadian National Exhibition grounds where the convention will be held. These grounds extend in a vast expanse along the shores of Lake Ontario, are easily reached by street cars, and provide parking space for ten thousand automobiles.

*Courtesy, Canadian National Exhibition*

GOVERNMENT BUILDING, WHERE SOME OF THE CONVENTION SESSIONS WILL BE HELD.

# Analyzing Difficulties Met in Weekday Schools

*By* Emri Sites*

THIS article is a summary of the results of a study conducted by the writer. The purpose is to chart the difficulty areas and specific problems that arise in weekday work. It is based on a study of actual weekday school situations and is published with the hope that by pointing out the problems of relationships, organization, curriculum, correlation, and so forth, which have been met by weekday schools in many types of communities, it may prove helpful to schools already in operation or to communities contemplating weekday work. The data for the study were obtained by means of a survey made of schools in eighteen different states. The number and location of schools constituted a fair sampling for this purpose.

The tabulation of the data of the survey was recorded in such a way as to result in assigning a rating to each difficulty. This rating was done in the following manner. First, a difficulty measuring instrument was set up as follows:

| Degree | Interpretation |
|---|---|
| 0 | This difficulty occasions no concern. |
| 1 | This difficulty occasions only slight concern. |
| 2 | This difficulty occasions moderate concern. |
| 3 | This difficulty occasions very serious concern. |

Then each person participating in the survey expressed his opinion with reference to the degree of each difficulty based on the above scale. When the total number of opinions of all persons with respect to a particular difficulty were in hand, the "average" difficulty was computed. The averages when computed and arranged in numerical order, with the one occasioning the greatest difficulty at the top, formed a "Difficulty Scale."

In all, thirty-six difficulties were suggested. These fall naturally into six main areas as indicated in the accompanying table.

## I. Relationship of the Weekday School to the Public School

1. The problem of getting pupils (Rank 17) released from the public school activities takes many forms as: opposition and indifference of public school officials, principals, and teachers; uninterested teachers who urge pupils not to attend religious education classes because it takes too much of their time from their school activities and urge parents not to request their attendance; teachers who keep the backward child from the weekday school for special tutoring; Catholic and Jewish principals who sometimes refuse to dismiss Protestant children for the work.

2. Granting credit (Rank 36) for religious education is in most states prohibited by law except in the study of the Bible in high school. In this case the course in Bible is usually an elective.

3. The use of public school property for religious education varies greatly in different places (Rank 24.5). Difficulties often arise as a result of the practice but sometimes it is found to be a way out of difficulties. In some cases public school authorities urge the use of the school buildings, payment of a nominal rent being made by the weekday school.

4. Employing public school teachers is a minor difficulty (Rank 32). In some cases it is found to be the only solution of the teacher problem. It is conceded by many that they are better qualified to teach religion than anyone else available, but others think they have not had the special training necessary.

5. Supervision by public school officials is not a serious problem (Rank 29.5). In a number of schools such supervision is not attempted even though directors welcome it.

7. Disapproval by public school officials is not a major problem (Rank 22). In very many instances they cordially approve of the work. Their critical attitude in some instances is more of a handicap than frank disapproval. Disapproval often is because the plan is not understood.

8. Objections on the basis of illegality is not a serious problem (Rank 31). Occasionally the objection on the basis of illegality has been found to be a cover or pretense for deferring weekday work.

Area and Rank of Difficulties in Weekday Schools of Religious Education

| *Difficulty* | *Rank of Difficulty* |
|---|---|
| **I. Relationship to Public School** | |
| 1. Releasing pupils | 17 |
| 2. Granting credit | 36 |
| 3. Using public school property | 24.5 |
| 4. Employing public school teachers | 32 |
| 5. Supervision by public school officials | 29.5 |
| 6. Character education in public schools | 34.5 |
| 7. Disapproval of public school officials | 22 |
| 8. Charge of illegality | 31 |
| **II. Community Oganization** | |
| 1. Educating the community | 1 |
| 2. Securing inter-church cooperation | 6 |
| 3. Relationship of religious education agencies | 24.5 |
| 4. Type of organization | 26.5 |
| **III. School Oganization-Administration** | |
| 1. Securing pupils | 15 |
| 2. Beginning with proper grade | 26.5 |
| 3. Grading on proper basis | 29.5 |
| 4. Determining size of class | 28 |
| 5. Satisfactory buildings | 9 |
| 6. Good equipment | 2 |
| 7. Financing the enterprise | 5 |
| **IV. Curriculum** | |
| 1. Type of curriculum | 23 |
| 2. Balancing the curriculum | 10.5 |
| 3. Finding materials wanted | 3 |
| 4. Adapting materials | 13 |
| 5. Making own curriculum | 20 |
| 6. Meeting local changes | 33 |
| 7. Curriculum improvement | 21 |
| **V. Teachers and Teaching** | |
| 1. Selecting teachers | 10.5 |
| 2. Securing teachers | 8 |
| 3. Methods of teaching | 12 |
| 4. Supervising teachers | 15 |
| 5. Pupil achievement | 7 |
| 6. Skill in teaching | 15 |
| **VI. Correlation** | |
| 1. Of agencies (home, Sunday school, etc.) | 4 |
| 2. Church and extra-church activities | 25 |
| 3. Public school activities | 18.5 |
| 4. Pupil's play-work experience | 18.5 |

*Associate Minister and Director of Religious Education, First Baptist Church, Waterbury, Connecticut.

II. Community Organization

1. Educating the community to understand and desire weekday religious education is the greatest difficulty (Rank 1). Communities must be shown that the weekday school pays returns on the money invested. Indifference must be overcome by education.

2. Securing inter-church and inter-faith cooperation presents a major problem (Rank 6). The frequent refusal of Catholics, Jews, sometimes Lutherans, and "high" Episcopal churches to cooperate is the source of much of the difficulty. Often denominational exclusiveness and selfishness of the local church accounts for the lack of cooperation.

3. Securing the proper relationship between religious education agencies is in every community a problem, but not a major one (Rank 24.5). Usually there is expensive and fruitless overlapping. Agencies may have a spirit of good will toward one another without active cooperation; each being engrossed in its own program. Prejudice and jealousy are sometimes present.

III. School Organization and Administration

1. Securing pupils (Rank 15) is seriously hindered sometimes by the apathetic attitude of parents. Again the over-crowded schedule of the pupil is a very important factor. When religious courses are made electives among many more popular subjects, the pupils are likely to pass them up for the latter. Sometimes experience with an uninteresting or unpleasant teacher of a religious subject kills the interest of the pupil in further study.

2. Determining where to begin (Rank 26.5) in weekday work is a minor problem. Many schools offer instruction to the first eight grades. Of all the elementary grades the seventh and eighth perhaps present the greatest problem. The teaching of religion in the first and second grades is not at all easy unless well trained and experienced teachers are available. Though some schools do with considerable success mix the grades, differences of age and attitudes are obstacles to best results.

3. The grading of work is a very minor difficulty (Rank 29.5). Standards of the public school generally are used. In many cases the divisions suggested in the "Gary leaflets" are followed.

4. The size of classes (Rank 28) will in most cases be determined by the physical equipment of the school. Again the size of the class will depend on the number of available teachers.

5. The use of unsatisfactory buildings is a major problem (Rank 9). Classes often meet in churches near the public school and in some cases they are assigned to the kitchen, dining room, or gymnasium, where the problems of discipline are materially increased. In some cases it is necessary to use both church and public school buildings.

6. Providing good equipment for the religious school is second in rank (Rank 2) of all the difficulties. Only in a very limited number of schools is adequate equipment furnished by the cooperating churches. Maps, pictures, et cetera, usually are poor and in some cases an old organ is the only musical instrument. The problem here is to get the churches to see that the weekday school needs better equipment.

7. The financing of the school is an acute problem (Rank 5). It is generally accomplished by contributions from the churches. In an increasing number of communities the weekday work is put into the regular budgets of the churches. The plan of assessing the churches as a per capita basis is likely not to be found practicable as a rule.

IV. Curriculum

1. Type of Curriculum (Rank 23). Most schools have adopted the experience-type of curriculum. For those denominationally controlled this matter is settled by the denomination. Often inability to find adequate material leads to frank experiment to discover what is best suited to the local need.

2. Balancing the curriculum is a serious problem (Rank 10.5). In many schools nothing is attempted beyond instruction; others include worship with instruction. In the "Gary Plan" no line of distinction is drawn between worship and instruction; the whole period is worship in different forms. Missionary projects must be chosen carefully in order not to incite denominational rivalry or friction.

3. Finding adequate curricular materials is the third most serious difficulty (Rank 3). Curricular material dealing with actual experiences of boys and girls is urgently needed.

V. Teachers and Teaching

1. and 2. Selecting and securing teachers (Rank 10.5; 8). Qualifications for teachers are dependent upon the financial resources of the school. High qualifications mean higher salaries. The problem is to find the teacher who qualifies as a public school teacher and in addition has ability to teach religion.

3. The use of better teaching methods (Rank 12) depends upon the training and natural ability of the teacher who, unless she has had special educational training, may find the new methods difficult or impossible to use.

4. Supervision is a serious problem (Rank 15). When done by a minister or by the council it is usually mere visitation. Some directors find they have not the time for adequate supervision.

5. Measurement of pupil's achievement (Rank 7) is a serious problem because no adequate methods have been worked out. Written work and tests are not adequate, but are perhaps the best available.

6. Developing skill in teaching is a serious problem (Rank 15). Skill comes through constant and earnest experimentation in teaching and contact with pupils.

VI. Correlation

1. Providing for correlation (Rank 4) between religious education agencies, such as the home, church school, and vacation school is a very serious difficulty. This is largely because of a lack of knowledge of how to correlate the agencies' programs; a real lack of interest on part of the homes; and denominationalism.

3. Correlating the weekday program with the public school program is a serious problem (Rank 18.5). Usually there is cooperation between the two schools, but no correlation of programs.

4. Correlating the weekday program with the pupil's play and work experience is a serious difficulty (Rank 18.5) because of the fact that the average weekday teacher has no check on this side of the pupil's activities.

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**The next issue of the *Journal* will be the September number with special emphasis on church school administration.**

# The Geneva Camp Conferences

IT is through the Geneva Camp Conferences, promoted by the International Council of Religious Education that forty-one Protestant denominations provide interdenominational camping experience for their young people. More than five thousand older boys and girls have shared in the great blessing which these camps offer. There were fifty-two graduates last year, and delegates came from all parts of the United States and Canada.

The leadership represents many of the cooperating denominations and states. In addition, there are a number of outstanding specialists. Campers themselves share in the leadership experiences by carrying a large part of the responsibility for administration of the camps. Faculty members for each camp are listed below.

## In the Mountains of Colorado

Think of it! To live a mile and a half above the sea level! Sunshine, rain, moonlight, snow, towering pines—all greet the searcher as he comes to seek, to play, to eat, and to sleep!

Eye hath not seen nor tongue expressed the beauty and the challenge, the poise and the ruggedness of the old Rockies. The camp site is located in a little valley with mountain peaks all around. From it, many trails lead to the tops of mountains where the strong and hearty searcher may go in quest of higher heights. Some thirty miles southwest of Denver you will find the place where the youth of Geneva Glen "look up, and laugh, and love, and lift."

***Girls: July 9–22***

Cora D. Beattie, International Council of Religious Education.
Anna Marie Bollinger, Colorado Woman's College.
Roy A. Burkhart, International Council of Religious Education.
Gloria Diener, International Council of Religious Education.
Olga Gunkle, Denver Community Chest.
P. R. Hayward, International Council of Religious Education.
Mary Alice Jones, International Council of Religious Education.
Mrs. E. E. McClintock, Denver Council of Religious Education. Director.
Mrs. Carl D. McKinley, First Presbyterian Church, Greeley, Colo.
Kathleen Painter, Student at Columbia University.

***Boys: August 20–September 2***

J. C. Arnold, The Highlander Boy Foundation, Denver, Colo.
Edward R. Bartlett, De Pauw University.
Elmer E. Freed, Corona Presbyterian Church, Denver, Colo.
Edna Geister, Recreational Leader and Writer, New York, N. Y.
Lyndon W. Harper, Central Christian Church, Marshalltown, Iowa. Director.
R. S. Hobson, Aaron Grove Junior High School, Denver, Colo.
Donald S. Howard, United Brethren Church, Pueblo, Colo.
Forrest L. Knapp, International Council of Religious Education.
L. M. Rymph, Fairmount Community Church, Wichita, Kan.
Mrs. L. M. Rymph, Wichita, Kan.
John C. White, Nebraska Council of Christian Education.

***Spiritual Purposes of Geneva***

IYE AKITA
*A searcher for my inner best self*
KOLA AKITA
*A searcher for helpful friendships*
TECA AKITA
*A searcher for new discoveries*
ONSPE AKITA
*A searcher for unattained heights*
WOWICAKA AKITA
*A searcher for unknown truth*
WAKANTANKA AKITA
*A searcher for new experiences with God*

(The six quests around which group life in camp is built.)

## Conference Point on Lake Geneva

In 1914 the first of the International camps was organized and held at Lake Geneva, Wisconsin. Lake Geneva is often called America's Blue Galilee. Its blue and fresh waters are a constant delight. A spirit and atmosphere on this sacred hilltop have gathered momentum and achieved a meaning for the hundreds of older boys and girls who have learned the joy of the inner life from the experiences there.

***Girls: August 6–19***

Mrs. Catherine M. Balm, Reformed Church in the U. S.
Cora D. Beattie, International Council of Religious Education.
Mrs. Mary S. Dickie, Musician and Author, Evanston, Ill.
Edith Eberle, United Christian Missionary Society.
Lucy Eldredge, Christian Church.
Myrtle Eldredge, Public Schools, Dayton, Ohio.
Edna Geister, Recreational Leader and Writer, New York, N. Y.
Genefrede Harris, United Christian Missionary Society.
P. R. Hayward, International Council of Religious Education.
Mrs. P. R. Hayward, Hinsdale, Ill.
Mrs. Rhea Howard, Dayton, Ohio.
J. Ruskin Howe, Bonebrake Theological Seminary.
Mrs. J. Ruskin Howe, United Brethren in Christ.
Mrs. Walter Hutton, Des Moines, Iowa.
Mrs. Benjamin Johnson, Germantown, Pa.
Jeanne LaLance, Crescent Hill Presbyterian Church, Louisville, Ky.
Mrs. Grace Sloan Overton, First Presbyterian Church, Sioux City, Iowa. Director.
Christena Wahl, Fairmount High School, Dayton, Ohio.
Esther I. Williams, Y. W. C. A., Hollidaysburg, Pa.

***Boys: August 20–September 2***

C. E. Ashcraft, Bonebrake Theological Seminary.
Ralph Marshall Davis, Hyde Park Presbyterian Church, Chicago, Ill.
Edna Geister, Recreational Leader and Writer, New York, N. Y.
William Ralph Hall, Presbyterian Church in U. S. A. Director.
O. G. Herbrecht, Iowa State Council of Religious Education.
J. Gordon Howard, United Brethren in Christ.
W. Frederic Miller, Student at Otterbein College.
Lester Scnloerb, Lane Technical School, Chicago, Ill.
H. W. Troop, Otterbein College.
Carev M. Young, Ohio Council of Religious Education.
Otis C. McCreery, University of Minnesota.

## By the Waters of Winnipesaukee

IN the very foothills of the White Mountains, within sight of the mountain where Whittier wrote some of his great hymns, on a little hill overlooking dear old Winnipesaukee Lake, New Hampshire, with its three hundred and sixty-five islands, is "Winnie" Camp. Here the camper is challenged not only by the lake and the song of its quiet but resolute waves, but also by the poise and dignity of the mountains in the distance. Birch trees, long winding trails, a beautiful beach, open fields, all contribute to the romance of two wonderful weeks there.

*(Continued on page 45)*

# The Armenian Church and Religious Education

*By the* Right Reverend Bishop Papkin
*(Translated from Armenian)*

THE question of educating and preparing the workers and the congregation of the Armenian church is of major importance for the reform of the church. The congregation is the church—a collective body educated according to the belief and principles of the gospel.

The history is a proof that the present civilization is the fruit of Christianity. The Armenians adhered to Christianity even in the early Apostolic century and embraced the gospel so strongly, that they did not hesitate to protect the gospel and Christianity even at the cost of their lives through many centuries and even in our own days. This valiant sacrifice of the Armenians is the result of the education they received in the Armenian church. The discovery of the Armenian alphabet, the translation of the Bible into Armenian, the Armenian literature, and so forth, are, in their turn, the results of the religious education the Armenians had. In other words if the Armenians had not become Christians, they would not have had a literature, the character of which is religious, and they would have been left out of the arena of present civilization. Each century, with its light and means of culture has cultivated the religious education of our people. We will not go into the details as to the methods employed for the cultivation of the religious life of our people. Simply let us own that from the very beginning up to the beginning of the nineteenth century, the education of the Armenian people has been with religious spirit and religious methods. This is the general aspect of their education.

While a great deal is being written and talked about the church reform, what is the status of the education of the Armenians?

First of all we must confess that the present day education of the Armenians is in some way ceasing to be religious. From the beginning of the nineteenth century, it may be said that the character emphasized in education has been national, without departing from religion. The people took charge of the schools and administered them by following the European methods. This is the reason why fairly great importance was being given to religious education, and it has been compulsory for the school children and their instructors to go regularly to church, and receive sacrament on Christmas and Easter. This was a fact for the Armenians in Turkey. But, when the *modern* ideas began to penetrate among the youth, a coolness towards religious education was felt, consequently, the religious lessons became merely formalities, and the fact now is that the Armenian youth know very little about their religion and mother church. Generally they know wrong things which are not proportional to their pure worldly education. The members of the older generation are conservative not only in their religious perception but in their national life, while the socialistic system is being cultivated before their eyes by words, the press, and even in practice.

Persecutions, deportations, refugee life, et cetera, have brought their disorganizing influence on the general situation of the Armenians. This change of mental attitude and of the national life, presents a new social situation, before which we should pause and take into consideration the social status which, particularly in foreign countries, owing to the overwhelming influence they will be forced to change their mental attitudes and mode of living, and adapt (suit) themselves to the conditions of their surroundings. Under such circumstances, only the Armenian church can keep the Armenians as true Armenians, by giving importance to religious education.

Bishop Papkin, writer of this article, is now Catholicos-coadjutor of the Armenian Apostolic Church. Within a year he becomes head of this old church of Armenia. He now lives in the patriarchate at Jerusalem, is professor of Biblical Literature in the Armenian Seminary there, and is editor of *Sion*, the official journal of the Armenian Church.

He is a scholar respected, a reformer with vision, and a devout Christian. He has travelled widely, and is loved by all his people.

At the recent First Bible Lands Sunday School Convention held at Baalbek, Syria, he was present, giving a remarkable address.

Bishop Papkin enthusiastically endorses Levon N. Zenian (to the left in the picture) who has become Secretary of Religious Education for the Armenian Church under the World's Sunday School Association on the staff of the Bible Lands Sunday School Union, George H. Scherer, Beirut, General Secretary.

This education is not something new for the Armenian church. From the very beginning their clergymen have been the instructors of the people in the church as well as outside of the church; in the church particularly, the Bible was taught carefully through sermons and commentaries. One of the most important questions of the reform will be solved if our people can be educated according to the needs of our time, and in order to reach the aim and be successful, we must benefit from such methods of education which are being exercised in American Christianity. This education in America is being given to the public in five principal points: (1) through the church pulpit; (2) through the Sunday schools; (3) through the pastoral visits; (4) through Bible reading; and (5) through the spiritual (religious) press.

*First*—Our church has a pulpit but it is not regular. At the present time the usefulness of the pulpit depends on the individual worthiness of the preachers. The pulpits of our church are generally silent, not with the literal meaning that there are no preachers and sermons, but, we mean to say, that the sermons preached do not generally have the spiritual character. National, administrative, and certain other questions are put forth (being preached) under the veil of sermons. I regret to say that those appearing on the pulpit, except the most valuable exceptions, are often void of the knowledge of the Bible and certain other essential knowledges in the matter of serving the education of the people.

The Armenian Apostolic church ought to have a prepared religious pulpit, so that it may be enabled to perform its educational duty for the construction of the spiritual life of the Armenian people. The pulpit of our church must be the pure, overflowing, invigorating source of the light of the gospel, and of the popularization of the spiritual truths; a pulpit with energetic inspirations, so that with educated and experienced leadership it (pulpit) may be enabled to educate the congregation of believers.

No doubt the symbolical way (rites) of the Armenian church greatly helps the edification of the believers because we are oriental people, and the Orient is the country of symbolical rites and ceremonies and mysticism. This is a psychological aspect that greatly helps the Eastern born Christianity, for expressing the religious mysteries and cultivating the spiritual life. It is self comprehensible that we do not mean the long and tiresome rites and church ceremonies which give quite a contrary result from the standpoint of the people's religious education. But, whatever be the present character of the rites and ceremonies, these are not everything and cannot be considered everything. The living word and an interesting pulpit must be the main issue in order to reach the aim of reform.

*Second*—The Sunday schools are playing an important "rôle" in modern churches. Inasmuch as religious education has been excluded from the programs of the public (civil) schools, the church has directly undertaken the task of religious education. The word "Sunday" is not essential from the standpoint of religious education; any weekday or days, particularly nights, may be utilized according to the convenience of the local conditions. On this principle, the name religious schools may be given to institutions which penetrate into all the classes of the Armenian people. Children, youths, adults, also communities using different languages, should be equally instructed by capable instruction, and the entire Armenian people should gradually reach such a level of education as to be able to understand the rites and ceremonies of their church, take pleasure in understanding, and follow conscientiously.

We referred to the question of "Sunday schools" as a principle and a necessity. Establishing and organizing such schools is a very serious undertaking, for the successful issue of which brains, funds, sacrifice, and perseverance are necessary.

Sunday or religious school is a necessity for the Armenians, the realization of which must not be postponed.

*Third*—The "Pastoral visit" is an important and very practical factor for spiritual education. We have this system in our church, but it has been diverted from the main object. The object of the pastoral visit is to educate the people in their own homes individually, something quite different from the official visit, that is, marriage ceremonies, baptism, funeral ceremonies, et cetera. Such things which cannot possibly be taught from the pulpit and the Sunday schools publicly, the visiting pastor will speak of in homes. The pastoral visit is a valuable help to the pulpit and to Sunday schools. This kind of service is so important and its object is so delicate that the "pastorage" of the people is a part of theology under the title of pastoral or practical theology. The Armenian clergyman must be prepared for pastoral visits through his proficiency, kind heartedness, self sacrifice, and experience. This is the need of the present day.

When the spiritual pastor, endowed with the above stated qualifications, fulfils his duty through regular visits, the Armenian homes are consoled and built up morally, and thus their love to the church increases. The homes become "cradles of peace"; they get enlivened with the anointment of the spiritual life and thus they enliven the church. The spiritual shepherd is the wise, unselfish (disinterested), wide-awake and reliable adviser of his community, their intimate friend in their difficulties and distress, ready to serve any one of them.

This third factor of public spiritual education can perform "miracles" in the reform of the church. If the church and the clergy do not guide the congregation, they will go astray, disperse, and consequently are lost.

A reformed church is a church with its community, provided that this community is prepared with spiritual education; and the most important means for the people's education is the pastoral visit.

*Fourth*—The reading of the Bible is a factor in itself for the education of the people. From the very beginning Armenians loved the Bible and they still do so; they listen with pleasure to its interesting and constructive stories. But, it is of vital importance that each Armenian individual should read the Bible regularly at home and make it a subject of ponderation. Reading well chosen selections from the Old Testament will greatly help for the spiritual instruction, giving the reader a good supply of knowledge. He must be thoroughly acquainted with the New Testament from beginning to end.

**We are indebted for this article to the deputation of the World Sunday School Association which recently made a tour of the Near East, and particularly to Dr. W. Edward Raffety, former editor of the *Journal*, and Levon Zenian, for their efforts in having the article translated and transmitted to us.**

***—Board of Editors***

Therefore, the Bible must be made approachable to the people as the firmest and most continuous means for the religious education. The individual Bible reading and its ponderation will keep fresh the attention of the reader in the religious life, because there is an unexhaustible material of instructive experience in the Bible, which is absolutely human and has been tried in the tide of life of the early nations through spiritual facts.

To make the Bible approachable to the children of the Armenian Apostolic church is a serious work that requires hard labor and monetary sacrifice in order to have a choice translation into modern Armenian.

*Fifth*—The help of the spiritual (religious) literature is another vital factor for public education. There is an encouraging movement now among us to cultivate the spiritual (religious) and moral subjects through books and particularly through pamphlets. But that is not enough, in view of the fact that it is not in proportion to the need. Means must be created in order to distribute books, pamphlets, and other important publications to the public, and gradually to convert the cultivation of the spiritual literature into a permanent and regular organization. All we have now are the results of individual efforts. The church must assume the responsibility of the spiritual literature.

## *Silhouettes of Youth Leadership*

### *III. A Pageant and Miss Black's Pets*

#### What Happened

IN a certain class a pageant was being prepared the object of which was to cultivate racial friendship and to provide an offering by the white pupils for a colored settlement. The leader jumped immediately into the preparation for the pageant, the assignment of parts, and the rehearsals. No attention was given to the settlement in the first place or to the people whom it served. No effort was made to help the pupils at the beginning to think of the pageant as a way of serving people in a situation with which they were familiar. The first thought connected with the pageant had to do with those to take the important parts, the costumes, the stage, and so on. No attention was paid to the many fine qualities of colored people as a basis for a larger understanding. The pageant became a means through which, while a fairly capable performance was put on before the public, the class was split into two social groups. At the end the natural leader of the group said as she departed for home, "Well, I hope Miss Black and her gang of pets have had enough of her confounded niggers."

#### What About This Leader's Procedure?

Is this the way in which a pageant or a play is usually launched in a church? Is the first idea usually, "We must have a show" or "Is there a need to be met?" Have you ever known a play to be handled differently?

#### What Can You Do

Is the program of your group merely a succession of things to be done or do you begin with problems and needs and do the activities in which you engage grow out of those needs? In Christian Quest pamphlet No. 1 entitled *Qualities of an Effective Leader* there is a very interesting section on the understanding of a group program. The pamphlet costs ten cents and can be secured from your denominational board, your state council, or the International Council of Religious Education, 5 South Wabash Avenue, Chicago. —P. R. H.

## *Mrs. J. Woodbridge Barnes— An Appreciation*

WHEN scarcely more than a girl Nellie Spence, afterward Mrs. J. Woodbridge Barnes, became a teacher of little children in the old First Presbyterian Church in Newark, New Jersey. She seemed to sense the right methods to pursue, and her group carried out genuine projects long before that word was known in the world of education, secular or religious. In the Newark Primary Union which she joined to gain help for herself, she speedily became a leader, and the courses which she gave there and in the School of Methods on Construction and Story Telling were a revelation in method to the teachers of that day.

When the summer school was founded by E. Morris Fergusson in 1894 Mrs. Barnes was a member of the faculty and served in that capacity and as dean for a score of years, making a most valuable contribution.

Entering the International Sunday School Association as its first Elementary Superintendent she planned and conducted elementary institutes preceding the conventions of 1902, 1905, and 1908. In 1902 she presented to the teachers an outline for Graded Supplemental Lessons that they might use with the Uniform Lessons. These were most joyfully received and widely used and did exactly what she foresaw they would do in preparing the way for the use of the Graded Lessons when they should be ready. In 1905 the elementary teachers asked for a primary course in addition to the beginners' course which had been granted in 1902. In 1906 Mrs. Barnes was called before the Sunday School Editorial Association to answer the question, "Do primary teachers really want a separate primary course?" She gave them ample proof that not only a primary but a junior course were needed and desired.

Mrs. Barnes, while sympathizing with their revolt against uniformity, saw that the very real advantages of the unity which had been made possible by the Uniform Lesson System were in danger of being sacrificed. Her solution of the problem was the formation of a Graded Lessons Conference of experts from the leading denominations and this she formed with the sanction of the International Executive Committee. This Conference, after working for two years, presented outlines for the first nine years to the Lesson Committee for adoption. The resolution passed at the informal Boston Conference, held in the home of W. N. Hartshorne in January 1908 authorizing "the preparation of a thoroughly Graded Course covering the entire range of the Sunday school," was presented by the Lesson Committee to the convention in Louisville and adopted unanimously. But if the Lesson Committee had not had the outlines for nine years of Graded Lessons ready, and had not known that the Graded Lessons Conference was available for the work of outlining the following years, that resolution would neither have been presented nor passed.

At the time of her death, May 8, 1929, she was associated with the Editorial Department of the Methodist Episcopal Church.

The cause of religious education has profited by the work of this far-visioned woman to a greater extent than will ever be realized until the "book of life" is opened.

# A Primary Church

*By* Mrs. Cecile Houghton Stury*

OUR primary church began in the most natural sort of way—first a real need and then an attempt to meet that need. Hebron church school is a rural school, an open country school with an enrolment of scarcely one hundred. It is closely graded and partly departmentalized; the adults have the use of the auditorium and the junior and intermediate classes have neatly screened-in tables in the Sunday school room. Since there is not enough room for all at the church the children under nine years of age meet at the parsonage for instruction. The circle moments are spent in little chairs about the piano. The classes go to the four rooms—kitchen, dining room, study, and front room—for study.

Hebron Church and Parsonage

The fact that these children arrived from long walks or were left by the people who brought them most any time during the hour preceding church school, which is at 11:00 A.M., following the preaching service, gave rise to this idea: Why not have a separate service with the children at the parsonage from 10:00 to 11:00 during the preaching at the church? The plan was tried once with gratifying results. The children began to make it a point to be at the parsonage by ten o'clock. On special days they go to church with the others.

Now as to the leader. The "Lady of the Manse" so enjoyed the service, the children and the investigation of suitable materials for use in programs that she selfishly stayed with the children many Sundays. Then it became necessary to be absent. Two mothers who are also excellent teachers of children, the superintendent of the cradle roll and the superintendent of the primary department, had been getting the services second-hand from the children themselves. They were willing and eager to substitute. There were some younger women, also, who teach in vacation school in summer who were glad to take a turn. In fact, there are now several capable leaders who enjoy an occasional hour of worship at the parsonage instead of at the church. All they require is a few days notice for preparation and some suggestive materials for use.

A great deal of help has been found for new leaders in the primary worship programs put out by various publishing houses, among them the primary Group Graded lessons. Since we were not teaching them in the church school they could be used as suggestions for the service. We studied every available help, saved teaching pictures and other materials and formed a habit of working out our own programs. (Some of these suggestive programs are being published in manual form by the Methodist Book Concern.)

Our services are informal but they include Scripture, especially very short passages and usually those with which the children are partly familiar; hymns suitable for children such as are found in *A First Book in Hymns and Worship* by Edith Lovell Thomas, published by the Abingdon Press; prayers, original or memorized; at least one good story, biblical or other suitable story told by the leader; and activities. All parts of the program center for the day about one special topic and aim. There is a preparatory period in which new material is taught because it is difficult to worship through verses or hymns with which we are unfamiliar. This leads into a simple worship service in which the children, through hymns, Scripture, and carefully worded prayers, express their needs and desires to God and find fellowship with him. Following this come the class sessions with the teachers.

Now as to results. There is no question but that the children themselves are interested. Moreover, they come to *worship*. There is an atmosphere of reverence and devotion. From mothers we hear that the home life is affected. The boys and girls are better for these services. When the third year primaries were promoted last October there was a feeling on the part of some of them at least that they would miss the primary church. We told them that they might still come with us if they chose. The pastor, on the other hand, very cordially invited them to church. A junior service was held once but lack of equipment made it impossible to continue. Gradually all the juniors became worshipers at church with the grown-ups, sitting usually in a group near the front of the auditorium.

It would seem that wherever there is a leader of the right sort and training and a place in which to hold a service the primary two-hour program could be made very helpful. Recently we tried an interesting experiment. There are two other small churches in our parish. One Sunday school invited the other to a joint session. This made a school of about seventy with a primary class of perhaps thirty. After the school we held a worship service for the children in the basement.

Primary Children Entering the Parsonage

*Hebron Parsonage, Fort Atkinson, Wisconsin.

(Continued on page 46)

# Nathanael's Quest

***A Dramatic Interpretation of Youth's Outreach for God. Based on John 1:44–49.***

**By O. G. Herbrecht***

### Characters

NATHANAEL, *a young fisherman of Bethsaida in Galilee*
PHILIP, *his friend*
SPIRIT OF THE QUEST
LEAH and ANNA, *two young women of Bethsaida*
TWO PHARISEES
A BEGGAR, *blind and crippled*
A CRIMINAL
TWO ROMAN SOLDIERS
(*If necessary, some of the minor characters may be duplicated, or the* CRIMINAL *and the* ROMAN SOLDIERS *may be omitted.*)

### Scene I.

UNDER THE FIG TREE AT SUNSET

*An oriental garden at sunset time. For lighting effects, see "Properties." In foreground, a tree to resemble a fig tree, if possible, with large rock or other rude seat beneath it. Smaller rock beside it.*

*While curtain is being drawn slowly, a cornet is heard from behind the scenes playing "The God of Abraham Praise," printed below, or the chorus of "Day is Dying in the West."*

*Enter* NATHANAEL *and* PHILIP, *walking slowly, meditatively. Their conversation may begin just before they appear on the stage.*

NATHANAEL: Hearken, Philip—that trumpet. Who playeth music such that it seemeth woven out of the strands of a day that is done?

PHILIP: It is Zebedee, the old fisherman. His hands are rough and his face wind blown, but within him he hath the soul of a poet. Each evening at sunset he goeth to the lake and sendeth over the quiet water some melody, like this. They say that for thirty years he hath not missed a sunset hour.

NATHANAEL: Then he too must have a soul that is unsatisfied, for in that music was the cry of a spirit that seeketh, but hath not yet found! (*They have reached the rock. Philip seats himself on the smaller one. Nathanael remains standing, sometimes walking to and fro.*)

PHILIP: Thou sayest "he too." Meaneth this perchance that thou also—

NATHANAEL: Even so, Philip. Thus endeth ever the day with me—dawn, noontide, sunset; toil, friends, sleep! A calm routine, yet doth it leave my soul unsatisfied. Is there not more to life than days—and things!

PHILIP (*looking at Nathanael, curiously*): Then it hath caught thee too, my friend, this Spirit of the Quest!

NATHANAEL: What knowest thou of it? What meanest thou?

PHILIP: Heed me not just now, but tell me more of this which now possesseth thee.

NATHANAEL: I scarcely know how to tell it. It seemeth to be a Voice that calleth—I know not what or whither. But I hear it always, though the storms pound on the shores of Galilee. I hear it when the fishermen sing their song of the nets on the deep. I hear it in the market place through the rumble of a thousand wheels, through the cry of children and the laughter of men; yea, even in the silent halls of the Temple, it bideth me hear—

PHILIP: And what sayeth the Voice?

NATHANAEL: It is a cry from on high to a-far! Sometimes it is the voice of the Psalmist, "Why art thou cast down, O my soul, and why art thou disquieted within—hope thou in God—"

PHILIP (*in surprise*): Hast thou then not yet found God?

NATHANAEL: Found him? If so, it hath not been for want of desire or effort. "As the hart panteth after the water brooks, so panteth my soul after God." That cannot be the Voice surely. I go daily to the synagogue; I read daily in the Law; I go to the City of David for the great feasts. I fast at all appointed times. New moons and Sabbaths, I observe them all with diligence. Offerings I bring, and tithes I give. I come to him with hands that are full, for so my father taught me. Why should I not have found God?

PHILIP (*rising and placing hand on Nathanael's shoulder*): Comrade and friend, there are many in Israel like unto thee. They observe the Law but God is not Law; they offer sacrifice but God is not there. But One is abroad these days in our land who sayeth, "God is a Spirit, and they that worship him must worship him in spirit and in truth."—I leave thee now, Nathanael; there is work for me to do before the darkness comes. Peace be with thee, my friend.

NATHANAEL: And with thy spirit, Philip!

(*Exit* PHILIP. NATHANAEL *seats himself on smaller rock, leaning against the larger.*)

NATHANAEL (*musingly*): "God is a spirit—" Whence hath Philip a sentence so beautiful—so different? "God—is—a—Spirit—" (*He leans against the big rock as though in prayer and meditation; falls asleep. Behind scenes cornet plays once more, very softly* [*same music as before*]. *The lights on the stage grow dim, lingering last on Nathanael, then they go out. Flashing on again after a moment, they reveal the Spirit of the Quest standing by Nathanael, hand stretched over his head. As the music ceases, her hand drops lightly on Nathanael's head and remains there to the end of her lines.*)

SPIRIT OF THE QUEST:

"Seeker on earth's fairest quest,
Path by Seer and Prophet trod—
Follow still thy soul's behest,
Thou shalt find the Way to God."

I am the Spirit of the Quest, God's Quest and thine, for the Eternal also hath a quest. Ever since in Eden the heart of man turned from his Maker, God hath sought to bring it back to him. And always Man—blind, weak, stumbling, and unsatisfied hath still within his soul a Voice that crieth out for the Living God. O Dreamer, there walketh by the shores of Galilee One—young like unto thee, royal like unto God—in whom the Quest of God and Man shall meet—

(*Lights grow dim,* SPIRIT *withdraws.*)

CURTAIN

### Scene II.

BY THE SHORES OF GALILEE

*Seaside at Bethsaida. On upturned boat, or other rude seat,* NATHANAEL *is mending his nets. About half a minute after curtain is drawn, enter* LEAH *and* ANNA. LEAH *is carrying on her head a bundle of clothes to be washed. As they pass* NATHANAEL, *he looks up, nods, and continues his work. Beyond him, the girls stop to rest.*

LEAH (*swinging down her bundle*): No need for such great haste, Anna. See, we are still the first; there is no one yonder at the place of stones.

ANNA: They will be there soon, my sister, for we all would rather work before the heat of the day groweth great.

LEAH: And we will go in but a moment, but first tell me, what thinkest thou of that which happened to Simon yesterday?

(*At the mention of* SIMON, NATHANAEL *looks up.*)

ANNA (*glancing at* NATHANAEL, *who has resumed his work*): Sh-h-h! Not so loud, Leah. One never knoweth—! Of Simon I heard it whispered in the market place that he hath gone to be with the young Prophet who sayeth such strange and wondrous things. Is this what thou meanest?

LEAH: Even so, and 'twas Andrew, Simon's brother, who took him there.

(NATHANAEL *is listening again.*)

ANNA: Hast thou perchance seen the new Prophet, Leah?

LEAH: Just once—in the crowd where John of the Wilderness was preaching, and baptizing the people in the waters of the Jordan. His name, I hear, is Jesus.

ANNA: A kind and gracious man, they say, though over-young to be a leader.

LEAH (*picking up her bundle and arranging it on her head*): Ah well! Perchance our nation's dream may yet come true—

ANNA (*surprised*): What dream, my sister?

LEAH: The dream of Israel's freedom, Anna—freedom from Rome, freedom from *all* enemies, freedom from tributes and slavery; when our people shall be free again, as free as the waters of our Galilee. But come, let us go. See the others—over there—(*Exeunt.*)

NATHANAEL (*gazing after them*): Even the women of Galilee dream of freedom and dare to speak of it in the open air! Truly, the heart of the nation beginneth to beat again. Freedom from Rome—tributes—slavery—(*throws aside his nets and gazes over the lake*).

(*The blind, crippled* BEGGAR, *makes his way slowly and painfully across stage, calling out* "Alms, alms! Please give alms! Ye who can see and who can walk without pain help the blind, help the sick! Alms, alms!" NATHANAEL *goes to the beggar, gives him some coins, and the beggar passes on, calling out his thanks*: "The blessings of Jehovah be on thee, thou friend of the sick—")

Freedom from Rome—is that all? They who sit by the road side or walk the highways blind and begging, they are not free. There is no freedom to a blind beggar, no matter who ruleth in Galilee. My people are sick—with fever and leprosy and demons. They who are sick are not free, no matter who maketh our laws.

(*A* CRIMINAL, *hands bound behind him with a heavy rope is led across the stage by* TWO ROMAN SOLDIERS. NATHANAEL, *who has resumed his nets, gazes after them as they pass on.*)

Freedom? My people sin—they lie and cheat, they kill and commit adultery. They who sin are not free though they do bring their tithes into the storehouse and crowd the Temple courts from morn to night—Those women spoke of Jesus, a youth; strange name, Jesus! Why, that meaneth

*Superintendent, Young People's Division, Iowa State Council of Religious Education, Des Moines, Iowa.

"Savior"! They said he walked in Galilee —and Philip spoke of one who calleth God a spirit—

(NATHANAEL *suddenly jumps up, as though in remembrance.*)

What was that dream last night? In the garden last night I fell asleep and dreamed a curious dream. Let me see—what was that? "There walketh One by Galilee—young like unto thee, royal like unto God —(*Behind the scenes are heard loud voices of the* TWO PHARISEES, *disputing.*)

FIRST PHARISEE: I tell thee I like it not! He is young but the people are restless; they give heed—

SECOND PHARISEE (*as both appear on stage*): Nay, nay; fret not thyself. A carpenter's son from Nazareth—young, unschooled, unlearned, poor, without social standing—he cannot long deceive the people. (*They stop walking.*)

FIRST PHARISEE: But here and there one heareth a whisper of the ancient prophecies of the Messiah!

SECOND PHARISEE (*laughing*): The carpenter's son a Messiah? Nay, brother, when he cometh, it will be with clash of arms, the noise of many chariots, the color of banners—the lion of the tribe of Judah from Zion shall roar—not the voice of a carpenter from Nazareth! (*They resume their walk across stage. As they pass* NATHANAEL *who is busy with his nets, they turn away haughtily.*)

FIRST PHARISEE: Already they tell wonder stories of him. He was in the crowd that followed the fanatic John to the Jordan. They say this Jesus even asked John to baptize him!

SECOND PHARISEE (*bitterly*): Yea, and they also say he fasted in the wilderness forty days and nights and overcame the devil himself. Tales! Idle tales of the ignorant! Ah, when the real Messiah cometh, he shall come from royal lineage—from the House of David—not from the scum of Galilee! (*They walk off with self-righteous bearing.* NATHANAEL, *in anger has thrown aside his nets.* PHILIP runs in.)

PHILIP: Hail Nathanael, the Lord be with thee!

NATHANAEL: And with thy spirit, Philip. Truly thy face is good to see after what hath just passed here—

PHILIP: Thy face seemeth flushed; what hath occurred?

NATHANAEL (*pointing to where* PHARISEES *have disappeared*): There—see them going yonder?

PHILIP: Aye, and now I wonder not at the bitterness within thee. They set themselves up to be the leaders of our religion, yet have they but the form and not the spirit. Whited sepulchres are they—

NATHANAEL: Whited sepulchres? 'Tis a new phrase—and a good one. I never heard thee use it before. Whence hast thou it?

PHILIP: From Jesus.

NATHANAEL (*surprised*): From Jesus? Hast thou seen him?

PHILIP (*quietly*): That and more! I have become a follower of him. In him I found the answer to my own soul's quest. I am at peace, I ask no more. I sought and in him I found. And O, Nathanael, I have come to take thee to him, too!

NATHANAEL: What? Take me to him? First tell me—

PHILIP: What is there more to tell? Thou must come and see. The day of a New Voice is at hand. On the shores of our lake there walketh one who is young—young like unto us—and royal—royal like unto God! (NATHANAEL *is startled.*) What is it, Nathanael? Art hurt?

NATHANAEL: 'Tis naught—go on.

PHILIP: A new breath fanneth the embers of Israel into flame. The people groan beneath the Gentile rulers; the priesthood is corrupt. They show indeed pious faces to the people, they love to stand at the street corners and pray loud and long; but they raise not hand or voice to help the sick and needy. Their hand is ever open to the people's money but is ever closed to the people's need. Where are our prophets now—men like Isaiah, like Jeremiah, like Amos the stern prophet? Where is Malachi with his voice of thunder?

NATHANAEL: Thou too, then, hast been unsatisfied!

PHILIP (*vehemently*): Unsatisfied? What honest man would not be? Where hath our ancient glory gone, Nathanael? For over four hundred years our land hath had no messenger from God; the heavens have been as brass, the mountain tops are shrouded in darkness. No shepherd king hath sung his songs for lo, these many years. No mighty preacher hath come to call the heart of Israel to new life. But now there doth sound forth a Voice, true, gentle, but mighty and unanswerable, as the voice of the prophets of old—

NATHANAEL: And thinkest thou, Philip, that Jesus is this Voice?

PHILIP: Think it? I know it! Some will listen to him, many will not. He will cause strife; it may be they will even kill him, for Israel ever stoneth her prophets; but it will not be until he hath given his message to his people.

NATHANAEL: But how can this be, Philip? Jesus is but a carpenter's son?

PHILIP: What of that? His mother is Mary, her husband is Joseph—both are of the tribe of Judah, the royal house of King David. Bethlehem is their native place—

NATHANAEL (*aside*): David's royal line? And Bethlehem? The prophecy—oh, the prophecy! (*aloud*) His home, sayest thou, is in Bethlehem?

PHILIP: Nay, not his home; he cometh from Nazareth.

NATHANAEL: Nazareth? O Philip, then thou hast surely erred! If he cometh from Nazareth, he cannot be the Messiah. Can any good thing come out of Nazareth?

PHILIP: Yea, Nathanael, even as the lillies grow in the swamp lands of the Jordan. But I do not ask thee to believe my word. I ask thee but to come and see!

NATHANAEL: Is he then close by?

PHILIP: What matter if he were not? It is worth many days' journey to see Jesus. But he is not far away—just around yonder bend of the lake—wait here for me, Nathanael. I go but to see my father and mother a moment. (*Philip exit.*)

NATHANAEL (*slowly gathering and folding his nets*): Philip hath seen him and now followeth after him! and Philip is not one to be carried away by every wind that bloweth. If this be true! O Galilee, my lake, if this be true then shall thy name immortal be through all the ages! The sun that shineth on thee shall shine on the face of a new world. Thy waters shall sing forever the song of him who walked by thee—young as I am, royal as God is; one in whom the quest of God and man shall meet—Somehow, it seemeth unreal—I cannot fathom—(*During last sentence* PHILIP *has entered quietly. He now interrupts*—)

PHILIP: Come and see!

CURTAIN

## Scene III.

UNDER THE FIG TREE AT SUNRISE

*The stage setting is the same as for Scene I. For arrangement of lights see "Properties." As curtain is being drawn, the cornet behind the scenes plays opening lines of music printed here, second movement of Kol Nidrei, Op. 47,* or "Holy, Holy, Holy, Lord God Almighty." The tempo should not be too slow, and the interpretation should be joyful.*

*Enter* NATHANAEL *and* PHILIP.

NATHANAEL: Rejoice with me, Philip. I sought and found him; young he was, like unto me, royal like unto God. Never a face so full of majesty and truth and kindness; never a voice so full of love!

PHILIP: My heart is glad, Nathanael. I knew that thou wouldst love him for all men do that come unto him.

NATHANAEL: Aye, I do—I do—In him is Life and that life shall be the light of men. Never will I forget the moment when he turned to thee and said, of me—"behold, an Israelite indeed in whom there is no guile."

PHILIP (*smiling*): Nor shall I soon forget the wonder in thy voice when thou didst answer him, "whence knowest thou me?"

NATHANAEL: Indeed and it was wonderful to me, but his answer meant more to me than to any of you that stood by. Remember what he said? "Before Philip called thee, when thou wast under the fig tree I saw thee!" Then, Philip, I knew him to be true, for with none, not even with thee had I shared my dream in the garden the other night.

PHILIP (*surprised*): Thou didst dream—here —in this place?

NATHANAEL: After thou didst leave, yea. I fell asleep in utter weariness against this rock. And one stood by me who said she was the Spirit of the Quest, and she bade me still to search for God—for God who is a Spirit. And since I have seen Jesus I know that the Spirit who came to me, is his Spirit too, for if I saw Jesus' face aright, his soul also hath a quest—a greater quest, Philip, than thou and I dare dream. It was therefore that I fell at his feet and said "Rabbi, thou art the son of God, thou art the king of Israel."

PHILIP (*joyfully*): In Jesus then, thou didst find the answer to thy quest? And wilt thou also, follow him?

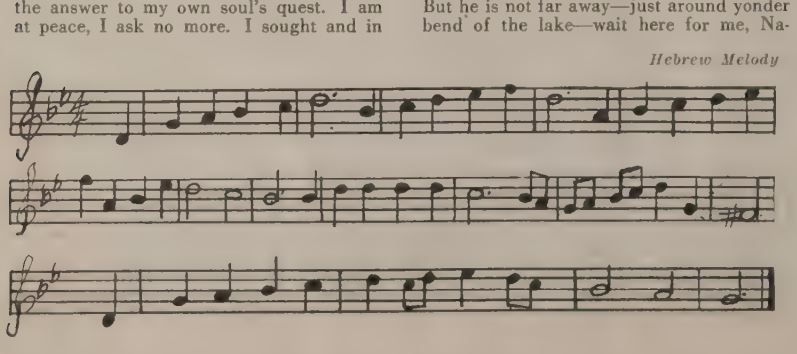
NATHANAEL:

"If Jesus Christ is a man—
And only a man—I say
That of all mankind I cleave to him,
And to him will I cleave alway.

"If Jesus Christ is a god—
And the only God—I swear
I will follow him through heaven and hell,
The earth, the sea, and the air!"†

CURTAIN

*Hebrew Melody*



*(Continued on page 39)*

*May be secured in piano, organ or violin arrangements from Lyon and Healy, 243 South Wabash, Chicago, Ill.

†"The Song of a Heathen" by Richard Gilder, written as though by a man "sojourning in Galilee, A. D. 32.

# Service Inquiries

***Question***

*At what age should teacher training begin, and what is the youngest age at which one should begin teaching?*

***Answer***

In one sense teacher training should begin as soon as any kind of education or training begins. That is, one's whole training should help to prepare one for leadership. You will find a fuller statement of what I mean in the June issue of the *International Journal*, in an article by P. R. Hayward entitled "Whence Cometh Leadership?"

In a more formal sense it may be said that teacher training should begin when a person is about sixteen years of age, or half way through high school. That is the standard which has been adopted by the denominations cooperating through the International Council. All that has gone before, both in the way of church school training and other influences, should make a definite contribution to the ability of a person to profit from a definite leadership training program.

It is difficult to say what the lowest age is at which a person may begin teaching. This varies with different persons because ability varies. Ordinarily, however, it is probably a safe rule to say that a person who is under eighteen years of age, or who has not completed at least a high school course, should not be asked to take full responsibility for teaching a class in the church school. The experience of a less mature person is ordinarily not sufficient to enable him to view with a clear perspective the situations and problems of the members of a class.

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***Question***

*What is the safe maximum number of pupils a teacher should have in a class?*

***Answer***

The "safe maximum" depends upon several factors, including the ability of the teacher, the equipment, the elements of disturbance from other classes, and so forth. The maximum number is also, to some extent, determined by the fact that the teacher has a limited amount of time with the pupils, and, therefore, should not have so many that he cannot lead each pupil to share in the activities of the class.

A teacher in a separate room, with reasonably good equipment, should ordinarily be able successfully to teach twenty pupils.

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***Question***

*Who should select the teachers, and how should they be selected?*

***Answer***

In the more progressive churches it has ordinarily been found advisable, I think, to have the teachers selected by a committee—either the committee on religious education or a committee appointed specifically for the purpose of selecting teachers. The church school superintendent, of course, may be given this responsibility, but he should have the counsel of other folk. The teachers may be nominated by the superintendent or the director of religious education, or by the pastor, and approved by the committee on religious education.

In some cases the church school council, or the teaching staff, selects teachers for classes. This plan has its advantages, but it seems unwise, due to the fact that the time which teachers have to give to group meetings should be spent in getting training for the definite tasks for which they are responsible. The matter of selecting teachers can be delegated to a smaller group.

Teachers should, of course, always be selected on the basis of their ability to perform the tasks to be assigned to them. The good of the pupils, not the desire of the teacher, is always of first importance.

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***Address Your Questions to the Journal, care of "Service Inquiries"***

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## Gold for the Altar

*(Continued from page 8)*

heart sore at the thoughtless and undeserving criticisms that follow. Whims, fancies, petty prides, and jealousies enter in. There are not spotlights for all, nor trumpets of praise for those whose sense of importance does not seem to correspond with the general estimate of the community. Housewives are taken from the homes, often husbands and children neglected, time, thought, and strength used, out of proportion with the results, with too often the ends only personal glories and money gains—and all this in the name of God, religion, and the church.

Careless and indifferent laymen see the efficiency of the organizations of women, leave undone their own part, and rest back upon the sure loyalties of the Marthas of the Kingdom. It is bad for the men to escape in such fashion and it is worse for the spirit of the church that must live under such evasions.

If the high and honorable support of the church can be sidestepped and evaded by members of the church, it will follow that the great spiritual tasks of the church will be left undone as well.

*Fifth*, the very name "rummage sale" should not be used in connection with the church. God deserves the first fruits, the perfect gifts, the unblemished sacrifices. The second-hand, out of style, much used, not wanted, attic and closet burdens, are not the kind to have related to the treasuries of churches. Every community has enough human causes to be helped by such income. Altar fires must glow from heart fires, and the wedding garments of the King's feast must never be the cast off clothes of the passing prides of vain and selfish men and women.

*Sixth*, big dinners for profits are crushing affairs for the faithful few. Hours of preparation and hours of service and body-killing hours of clean-up, after the big feast is over. The public gets more and better food for the money at the church than anywhere else, only to find fault quite often with both the food and the service. They come for the food and not for the fellowship.

Thousands of people who will not join the churches and accept the responsibilities by open membership, ease their consciences by patronizing dinners, bazaars, and rummage sales. Under the deception that they are supporting the churches, they enter the markets of the members, but not the mysteries of the Kingdom. They eat at the tables of the Lord, but do not worship at his altars. They are captured by the signs on the buildings, but never see the visions of the Kingdom. The supreme message and mission of the church is lowered. Such methods develop the market-place mind, instead of the altar-fire soul.

The church calls men and women from the competitions and worries of the world to the mountain visions and hillside streams that they may return to the necessary tasks of life with saving thoughts and the confidences of faith and hope.

There is need of work and expression in the church. It is good to have companionship of labor and the social joy of groups in happy functions. The kitchens and sewing rooms of churches have great missions. People ought to eat together and play together, but the ends should be the added richness to life gained thereby, and not the money profits and gold rewards, and surely not the support of the church expenses and missionary enterprises.

It will be a new day for the preaching of ministers, the administration of church officers, the financing of churches and the consecration of congregations, when the treasury of the Lord is placed upon the altar of worship and filled to overflowing from the willing gifts of hearts burning with the love of God and their fellowmen.

# Suggestions for Building Worship Programs

## BEGINNERS' DEPARTMENT PROGRAMS FOR SEPTEMBER

*By Dorothy D. Kurzenknabe**

"No matter what qualities of personality the teacher possesses, if she lacks a deepening religious experience, if she has no sense of the presence of God, no habit of daily communion with him, she is not qualified to teach in the church school. If her faith is not equalled by her love for God and her fellows, if she does not live this love in a life of service, then she is not fitted to lead little children into the Kingdom of Heaven, where God is the Father and all men are brothers. There is no substitute for a vital personal religion. It is the supreme requirement now as it was long ago when Jesus taught in Galilee!"

—*Kindergarten Method in the Church School,*
Edna Dean Baker.

### Problems of the Month

September is marked by the preparation for the beginning of a new year in church schools. Psychologists are proving to us that children are constantly being conditioned in their responses, either positively or negatively. Realizing this, the very start of a new period in the religious development of a child becomes a privilege of grave responsibility.

What are some of the problems which a teacher faces during this month? Among the most important we would consider:

Formulation of general objectives for the year's work
Organization of the department
Classification of groups
Selection and training of teachers
Consideration of needs of groups
Selection of suitable curriculum material
Improvement of teaching
Discovery of best methods of procedure
Equipment

The selection of program material is determined by individual and group needs, and is closely built from and out of the experiences and interests of the children.

### General Objectives

These are based on the characteristics of the kindergarten child, his needs in religious development, and the standards which the teacher sets up as a goal for attainment.

To recognize God as:
Creator of all life
Maker of all things
Father of all
Friend of little children, who loves and cares for them

To develop interest and appreciation of the beautiful world

To develop a desire to talk to the Heavenly Father

To develop emotional and social attitudes according to the capacity of a kindergarten child

To encourage and develop fundamental habits both personal and religious

To promote a love for Sunday school and an enthusiasm for its activities

### Consideration of Needs of Group

Group needs are determined and analyzed with greater wisdom if they are talked over in teacher conferences. Sometimes it is advisable to keep a record of the needs presented during one session when both group and individual needs are noted. The outstanding characteristics of a group are a fine indication of the needs. Careful consideration of the needs is absolutely necessary if the program material is going to be vital and effective. Group characteristics are the greatest single factor in determining curriculum.

### Selection of Suitable Curriculum Material

Some of the tests in the selection of suitable curriculum material are:

Does it meet the child's interest?
Is it within his comprehension and understanding?
Is it closely related to his interest and experience?
Does it meet the standards of the best?
Is it ethically sound in principle?
Does it meet the needs and capacities of the child?
Does it develop growth in the group as well as the individual?

### Improvement of Teaching

Periodic rating of teachers
Records of subject matter to assure balanced programs
Measurement of children's growth
Experimental attitude while teaching
Visitation to observe work of others
Study groups for teachers
Parental education

### Discovery of the Best Methods of Procedure

Keeping the experimental attitude toward her work, the successful teacher will vary her method of procedure until she finds what will bring the best results. She may shorten or lengthen the time of the periods, she may change the order of the activities, dropping or adding certain ones from time to time, as the teaching situation changes. She may make group divisions according to age, and if this does not work out well, she will make the divisions on another basis. For the early part of the year it is probable that the entire group becomes overstimulated from being together during all activities. There may be a separation into smaller groups for stories, handwork, etc. Perhaps it will be discovered that the best procedure is the one in which two almost distinct departments are maintained, where same general plans are followed in both, but adapted to meet the group requirements.

There may be a division of responsibility, giving the assistant complete charge of a special activity or part of the program, or else a certain group of children, which she would supervise.

### Organization of the Department

While the kindergarten does not need to be highly organized, it should be carefully and adequately administered. In general it should include:

Trained and experienced superintendent
Trained assistant who can take charge when necessary
Pianist who is well trained to play for children
Enough helpers so that there is one for each group of about eight children
Substitute list of helpers who could be called to assist when needed.

The distribution of responsibilities could be met by having:

Helper in charge of wardrobe
Helpers responsible for various centers of interest
Helper or church school officer responsible for offering, attendance, papers, etc.
Helper to greet and enrol new children
Helper to supervise putting away of materials and preparing room for next activity.
Helper responsible for late-comers and interruptions during group periods
Helpers assigned to special behavior problems

### References

*Kindergarten Method in the Church School,* Edna Dean Baker
*Healthful Schools,* Ayres Williams & Wood
*School Hygiene,* Shaw

With these problems before us, what will be our best approach to achieve the objectives we have set up?

### Program Material

The first Sundays of the month are well spent in learning to know each other and in creating a happy, comfortable, social atmosphere in the room. An interest in the room promotes a natural mingling of individuals and the children are encouraged to get acquainted with the room and its equipment.

Sometimes pinning the name on each child helps in addressing him properly. They are very proud of their names, their clothing or any treasures they may have brought, and a fine point of control can be made by special notice being given to these things.

Dolls, books, and balls are socializing in effect and are playthings with which the child is familiar. It is a good idea to have fewer kinds of materials and plenty of each kind for the first month. Paste, scissors, clay, and such materials require more instruction and technique to handle, and can be introduced later.

Because of the child's world up to the time of his entrance into kindergarten has been largely his home, and his family, it would seem wise to use this interest as a basis for our technique.

### First Sunday

After the children have had sufficient time to look about the room and at each other they may be called together in an informal group about the piano. The teacher may call each child by name telling the others what name is written on each slip. Or they may count the number there, and there is great excitement as they realize that this is a larger family than they have ever known before.

A very simple rhythm could then be played and the teacher should watch for responses. If none are given she may say, "Could you make your hands clap while I play?" then, "Could you make your feet play while you listen to the music?" The best responses can then be noted and watched by the others.

When they are comfortable and quiet the teacher may show them a picture of a baby, or a mother and baby, or some children and parents encouraging free expressions from the children about the picture.

She may want to ask a few questions to stimulate conversation such as, "What is the baby doing?" or, "What is the mother doing for the baby?" "Does your mother help you that way?"

*Superintendent, Senior Kindergarten Department, First Methodist Church, Evanston, Illinois.

From this she can nicely lead up to the subject of a story, which she will probably plan to re-tell the following week when she will use the same picture in connection with her story.

A song about the family may be sung to the group, and any members who care to, encouraged to join in the singing. (See suggested list of songs below.) A "thank you" prayer for the love and care of the family will naturally follow.

If papers are to be given out, the teacher should explain simply that every Sunday they will have one to take home, and that mother or father will find lovely stories in them to read.

The teachers should be alert to care for physical needs, such as use of the bathroom, use of handkerchiefs, and so forth.

### Second Sunday

The same materials should be used during the free activity period as on the previous Sunday. If any new materials are introduced a teacher should carefully supervise the use of it. Some new pictures may be used in decorating the room, enough to encourage further interest in the room. One teacher should be responsible for greeting the children and another to see that names are again pinned on. The teacher in charge of the wardrobe should see that clothes are properly hung up by the children, and encourage them to take good care of others' wraps as well as their own.

The free activity period can be somewhat longer on this Sunday because the children are more at home, and friendly toward each other. One or two children can be asked to help to put away the materials, while the others gather around the piano.

They will probably ask to count as they did last Sunday, and will spontaneously tell their names, or say something about their clothing.

The teacher may then play, "Rock-a-Bye Baby" and let them clap it. When they have finished clapping she can say, "That music tells us a story. It says, 'Rock-a-bye, baby' " etc. As she finishes someone is sure to say, "I know that" and the teacher invites him to tell it to the others. As the others join in saying it, the teacher can sing it and they may follow the music with la la.

After recalling their conversation of the last week the leader may tell them a short story about a baby.

Following the story she may ask if they want to talk to the Heavenly Father. They will probably suggest a "Thank you" to the Heavenly Father for their story and for babies.

### Third Sunday

General plan same as previous Sunday. Re-telling of story of previous Sunday, with additional pictures or one other song. The teacher may ask the children to help her this Sunday to say "Thank you" for the little baby in the story.

### Fourth Sunday

General plan same as previous Sunday. New song about family or baby introduced at piano, and sung again in smaller groups after a new story. The Baby Moses is suitable for the fourth Sunday and encourages further prayer expression.

### Suggested Materials

STORIES:
- "The Lost Doll," *Story Garden for Little Children*, Maud Lindsay
- Realistic stories from pictures
- "The Baby Moses"
- "Take Good Care of Mother," *Beginners Book in Religion*, E. D. Baker

SONGS:
- "Rock-a-Bye Baby," Folk Tune
- "Dear Little Dolly"
- "Lullaby"
- "Sleep Baby Sleep"
- "When My Father Goes Away"

—*Songs for the Little Child*, Baker and Kohlsaat

## *PRIMARY DEPARTMENT PROGRAMS FOR SEPTEMBER*

*By Mildred O. Moody**

### A Teacher's Creed

"I believe in little children as the most precious gift of heaven to earth. I believe that they have immortal souls, created in the image of God. I believe that in every child are infinite possibilities for good or evil, and that the kind of influence with which he is surrounded in early childhood largely determines whether or not the budding life shall bloom in fragrance and beauty, with the fruit thereof a noble and Godlike character.

"I believe in play as the child's normal effort to understand himself through free self-expression, and I believe to in work, but work that is joyous, and that the joy in doing comes largely from the well-doing.

"I believe in freedom, but not in license; in prompt, cheerful obedience; in punctuality, regularity, accuracy, industry, and application; that wisely directed self-activity should result in self-control, in self-forgetfulness, in an increasing desire to choose the good and beautiful, and to contribute to the happiness of others.

"I believe in cultivating the intellect and the will, but I believe too in soul culture and that out of this cultivation comes the more abundant life bringing forth the fruits of the Spirit—kindness, gentleness, joy, peace, truth, faith, hope, love, reverence for God and for each other, and for all his lowly creatures.

"To the work of a teacher, Father, I believe thou hast called me, and to it I give all that thou hast given to me of insight and wisdom and strength and love and gentleness and patience and humanity."

*Randall J. Condon*

### *To the Leader*

Vacation time is over. Boys and girls are coming back to school after happy play times by the sea, up in the woods, in the parks, on their own home playgrounds. It is the close of vacation. It is the beginning of days of happy fellowship with others in the routine work of school. It is also the beginning of our new year in the church school. With this change comes new needs to be met, new problems to be solved.

*Some of the needs:*

1. Getting ready for the work of the new year both at school and at church. (Adjusting themselves to new rooms, new teachers, new play.)
2. Coming to the new year's work with an attitude of friendliness and joy, both toward the work and the persons leading them.
3. Cooperating with the group in plans made for the work of the next few weeks.
4. Feeling the sense of achievement for work of the past year well done.
5. Understanding that God is an interested and happy co-worker with them in their plans to make the school and church a happy place.

*Some of the problems:*

1. How shall I treat the new pupils at school?
2. How shall I treat my teacher?
3. How shall I treat the school and church property?
4. How shall I welcome the kindergarten children coming into our department?
5. How can I make our school and our church a happy place?
6. How can I share my vacation joys with others?

### *Desirable Objectives to Reach*

Worship experiences integrating with the rest of the experiences of life should help the primary children during this month to solve the above problems and in doing so to meet their needs. Were we attempting that, then some of our objectives could be stated as follows:

1. To give the pupil an opportunity to share his vacation experiences with the other pupils.
2. To help the pupil feel a real joy in going back to school after vacation.
3. To help alienate any element of fear there may be in entering a new grade, a new room.
4. To help the pupil have an attitude of friendliness toward the new teacher.
5. To develop a respect for the new school books, new desk he may have.
6. To help the children feel a sense of real achievement in the work of the church school year.
7. To help the pupil find ways to make the new children coming into the church school department feel at home.
8. To help the pupils realize that they are co-workers with God the Father in any enterprise to make the school and church happy places.
9. To provide opportunities in which they can help others start the new year happily.

From a study of your own pupils, their schools, and the church school you will choose from the above objectives those which most nearly meet the needs of your group. We cannot state definitely for you just what your objectives should be for we do not know your situation. You are the only one who can choose them intelligently.

### *Possible Discoveries by the Pupil*

All during the summer months the children have been discovering new things and learning many things through that discovery. Let us continue to make use of that investigating spirit of theirs and through it help them develop concepts, build Christian attitudes, and Christian habits.

The month of September can be used to help them discover:

1. What new things they will find in the school room.
2. How to care for those new things.
3. How to make church and school happy.
4. How to welcome the new pupils into their room.
5. How to be friendly with the teacher.
6. That God, the Father works with them in their efforts to make others happy.
7. Some of the ways in which Jesus made others happy.
8. Some of the ways in which Jesus was a teacher.

### *Selection of Activities*

When one says, "discover" and "investigate" and "find" one thinks immediately of activity. The activity of the department will gain incentive, purpose, direction through the worship experiences. By activity we do not mean only the work of the hands. A pupil may be quiescent but very vitally active. His mind, his imagination, his reason may be

*Superintendent, Department of Religious Education of Children, Methodist Episcopal Church.

hard at work. Some of this type of activity is thought of in connection with the whole program. What activities might be used to accomplish some of the above aims:

1. Conversational periods with the group in which the children are given every opportunity to make their contribution toward the attainment of the aim. We are surprised many times at the valuable ideas they have, the information they possess, their ability to think through plans.

2. Planning the program for promotion day. The entire group or just those to be promoted to another class or department may decide just what promotion day is for, what they want to tell the visitors concerning the work of the year, how they want to tell them. The suggestions can be used to build a beautiful promotion day program.

3. Planning a party for the new children coming into the department. Room decorations, favors, invitations, menu, program, place cards—all of these the group can decide upon, make, and carry out. To this same party invite the new teachers in the junior department to whom they will go.

4. Plan a surprise for all the public school teachers to whom the boys and girls go. The children will enter heartily into any plan evolved. It would be well to get in touch with the teachers so that you and the group will not be planning anything wholly impracticable. Such an activity would help bring cooperation between the school and your department. It would aid the teaching force of the public school to understand your aims and objectives. It would associate the programs of these two agencies in the mind of the child.

5. Making picture books illustrating the activities of the summer. The children can "picture" their vacations. The books could then be sent to some school telling others how American children play. The pictured activity can be accompanied by Bible verses, snatches of song, poems.

6. Build a dramatization showing the work of the past year. The boys and girls can tell of the things they have done and what they have learned. Then "acts" can be arranged or "episodes" built with a heralder to make the announcements. This dramatization could be used in their own department before promotion Sunday with the parents of the children invited.

***Selection of Material.***

We give a long list of source materials because we do not know just which will meet your situation best. You may have access to one and not to another. The public or school library may offer opportunity for finding some story or verse here suggested. It is expected that you will select from these the ones you can use best.

SONGS

"Friends"—Pupil's Folder, No. 21, Part II. Graded Lessons; No. 52, *Worship and Conduct Songs*, Shields.*

"Two Welcome Songs"—Appendix D, Course I, Part 4, Graded Lessons.

"All the Happy Children"—*A First Book in Hymns and Worship*, Thomas.

"A Morning Hymn"—Pupil's Folder, No. 37, Graded Lessons.

"Home and School and Play"—No. 107, *Worship and Conduct Songs*, Shields.

"We Thank Thee Father"—No. 25, *Worship and Conduct Songs*, Shields.

"Jesus Our Friend"—No. 32, *Worship and Conduct Songs*, Shields.

"For the Beauty of the Earth" (especially 3rd stanza) No. 69, *Worship and Conduct Songs*, Shields.

"The Summer Days are Ended," No. 80, *Worship and Conduct Songs*, Shields.

STORIES

"Doing as They Pleased"—Course I, Part 4, Graded Lessons, page 432.

"The Children Who Wished They Could Show Jesus Their Love," Course I, Part 4, Graded Lessons, page 428.

"The New Book"—Course II, Part 4, Graded Lessons, page 465.

"How Schools Came to Happy Valley"—*At School With the Great Teacher*, Perkins, Volume I, page 8.

"The Story of George Kling"—*At School With the Great Teacher*, Perkins, Volume I, page 25.

"The Lame Boy"—*Ethics for Children*, Cabot.

"Little Ravageot"—*Good American Vacation Lessons*, page 43.

"The Jack-o-Lantern"—*Ethics for Children*, Cabot.

PICTURES

"A Friendly Welcome"—Primary Picture Set No. 2, Part I.

"Jesus and the Children"—Primary Picture Set No. 2, Part IV.

"When Visitors Come"—Primary Picture Set No. 1, Part IV.

"At School in Nazareth"—Primary Picture Set No. 1, Part IV.

"Suffer Little Children to Come Unto Me"—Fugel, Art Extension Press.

"Chums"—Jones, Art Extension Press, Westport, Connecticut.

"School in Brittany"—Groffroy, Perry Pictures Company, Boston, Mass.

CALLS TO WORSHIP; PRAYERS

*Leader:* First verse of "Hymn of Praise"—*First Book in Hymns and Worship*, No. 20.

*Group:* Second verse of "Hymn of Praise"—*First Book in Hymns and Worship*, No. 20.

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*Entire Group* (sung) "O, Come Let Us Worship"—*First Book in Hymns and Worship* No. 3, *Worship and Conduct Songs*, No. 62.

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*Entire Group* (sung) "Enter Into His Gates"—*Worship and Conduct Songs*, No. 63.

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*Leader* (spoken) "The Lord is in His Holy Temple
Let all the earth keep silent before Him."
*Group* (sung with bowed heads): No. 31, *First Book in Hymns and Worship.*

INSTRUMENTAL MELODIES

"The Hour of Worship"—*First Book in Hymns and Worship*, No. 125.

"Thinking of God"—*Worship and Conduct Songs*, Shields, No. 116.

"March Romaine"—*Worship and Conduct Songs*, Shields.

"Prayer"—*Worship and Conduct Songs*, No. 119.

***Organizing the Activities and Materials***

With your chosen objective before you select the activities and the materials which will best meet the objective and organize them into a service of worship for use with your group.

### Suggested Service

*The following is suggestive only*

INSTRUMENTAL PRELUDE: "The Hour of Worship," *Worship, and Conduct Songs* Shields, No. 116.

CALL TO WORSHIP:

*Leader:* This is the day which the Lord hath made;
Let us rejoice and be glad in it.
*Response:* "O Come and Let Us Worship"
Tune: "O Come All Ye Faithful," refrain.
O come and let us worship,
O come and let us worship,
O come and let us worship,
Our Father, God.

PRAYER

Father in heaven, hear us we pray,
Lead us and keep us happy this day.

SONG: "We Thank Thee, Father" (See music herewith.)

STORY: "The New Book" (Or any other story that is available from among those listed above.)

SONG: "Friends, Friends, Friends" (This song was printed in the *Journal* for January, 1927.)

PRAYER, by leader.

RESPONSE: "Father, We Thank Thee"
Father we thank thee, for the night,
And for the pleasant morning light,
For rest and food and loving care,
And all that makes the day so fair.

Help us to do the things we should,
To be to others kind and good.
In all we do and all we say,
To grow more loving every day.

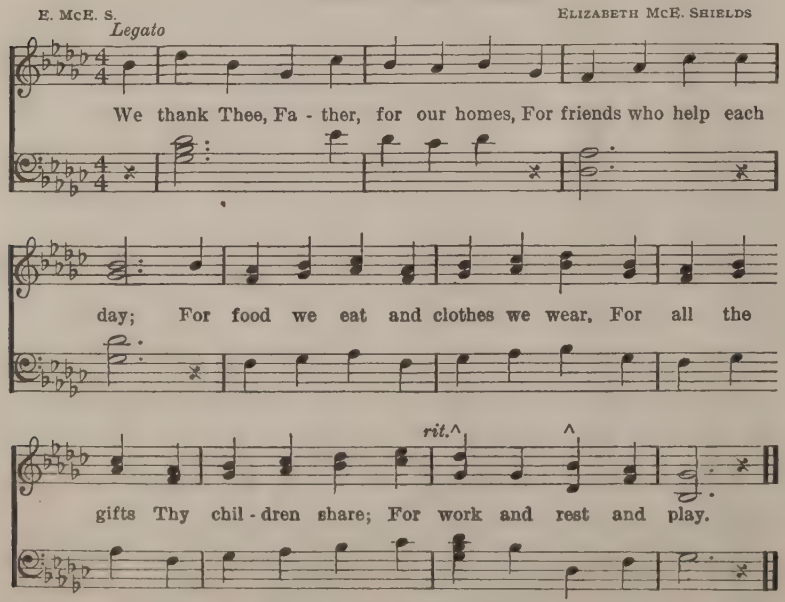
OFFERING:

*Leader:* Let us show our love for God by bringing our gifts.
*Response:* Let them help thy work to do;
Let them help someone to know thee,
And in knowing, love thee, too.

*See review of this book in book review section of this *Journal*.

**We Thank Thee Father**

E. McE. S. ELIZABETH McE. SHIELDS


Legato
We thank Thee, Fa - ther, for our homes, For friends who help each
day; For food we eat and clothes we wear, For all the
rit.
gifts Thy chil - dren share; For work and rest and play.

Courtesy, The *Westminster Leader for the Church School*, issued by the Presbyterian Board of Christian Education

# JUNIOR DEPARTMENT PROGRAMS FOR SEPTEMBER

*By Charlotte C. Jones**

MAKING THE MOST OF SEPTEMBER

This is so often apt to be just an "off" month in the church school calendar. Things have opened up, to be sure—after a fashion. The pupils are back, but there isn't a great deal for them to come back to, as yet. Everything is still so chaotic and disorganized, new teachers have to be recruited to fill those post-vacation gaps, or tide over until things are going full swing again, as of course they will be after "Rally Sunday." Magic words! They will no doubt oil the machinery up quite a bit. But why wait until October to get under way when your boys and girls are with you in September? Those five precious Sundays could be put to such good advantage preparing juniors to enter more wholeheartedly into the work of the months to follow. This might also solve the problem of your promotion day program, by providing materials which can be used on that occasion.

But, to be more specific, what better starting place for the year's work than to set up a few goals or standards? Take the junior motto, for instance, the one used in so many schools, "Be ye doers of the word, and not hearers only," Jas. 1:22, and shorten it into the slogan, "Hearers and Doers." Then map out a climactic series of topics on this theme —something like these:

Obedience—hearing and *doing.*

Carefulness—doing what you are told and doing it *well.*

Steadfastness—not stopping with the first time, but doing it on *every possible occasion.*

Responsibility—adding to a literal obedience the carrying out of the *spirit* of the command, under new and *different* circumstances.

Faithfulness—building a well-established habit into *character.*

Make use of some of the incomparable parables of Jesus to illustrate these qualities. For the first, *obedience,* there is the brief and simple story of the father who told his two sons to go out and do a certain piece of work. The first said, "All right, I'll do it." But that was all there was to it; he didn't go. The second son said, "I don't want to." But after he had thought it over for a while, he decided he would go after all; and he did. What better illustration of hearing and doing?

For the second quality, *carefulness,* there is the story of the ten virgins, all of whom obeyed when they heard the call to go forth and meet the bridegroom, but only five added care to obedience. (The beauty of all these stories of Jesus, from the standpoint of teaching value, is that they present both sides of the case, and end with the positive which stands out all the greater by way of contrast.)

Then for *steadfastness,* we might select that parable of the sower, some of whose seed grew only a short while before withering, while some kept right on growing until a bountiful harvest was produced.

To illustrate *responsibility,* there is the story of a man who was neighborly to another who did not happen to live next door to him, whom he did not know even, but who was in need of a neighbor—one who was willing to be responsible for something which was nobody's business, who could go the second mile in obeying the old command, "love thy neighbor."

And, last of all, *faithfulness* as an habitual characteristic, sums up all the preceding qualities in that one parable of the servants who obeyed with care and resourcefulness just as long as the affair was in their hands, afterwards receiving their Master's "Well done, good and faithful servants."

By way of further illustration, the first service in such a series might work itself out something like this:

CALL TO WORSHIP:

O come, let us sing unto the Lord;
For the Lord is a great God.
And a great King above all gods;
Therefore will we sing unto the Lord.
The Lord is my strength and song,
And he is become my salvation.
This is my God and I will praise him,
My fathers' God and I will exalt him.
(To be read responsively)

HYMN: "God of Our Boyhood"

(If this is not in your books, fit the following words to some familiar tune.)

God of our boyhood, whom we yield
The tribute of our youthful praise,
Upon the well-contested field,
And 'mid the glory of these days,
God of our youth, be with us yet,
Lest we forget, lest we forget!

Sturdy of limb, with bounding health,
Eager to play the hero's part,
Grant to us each that greater wealth—
An undefiled and loyal heart.
God of our youth, be thou our might,
To do the right, to do the right!

When from the field of youthful strife,
Of strength with strength, and speed with speed,
We face the sterner fights of life,—
As still our strength in time of need,
God of our youth, be with us then,
And make us men, and make us men!

*A. B. Ponsonby*

(In *Worship and Song,* Pilgrim Press. Used by permission.)

PRAYER: (For heroes—offering thanks for those who work hard at home, as well as the others about whom we read; petition that we too may be brave in playing the hero's part.)

*Response:* (Tune, *Elmhurst*)

For home, and friends, and loving care;
For courage high and hearts that dare
The deeds which make thy world more fair,—
Dear Lord, we thank thee now.

For faithfulness to do thy will,
By careful, steadfast work until
Our every trust we shall fulfil—
Dear Lord, we ask thee now. Amen.

STORY: "Jimmy Stand-by"

(Introduce this by explaining the junior motto and the words of Jesus, "Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man." Matt. 7:24. The parable of the two sons may also be used here.)

It was a bitter cold day, and the sun was already fast sinking over the frozen plains of the Labrador when Jimmy started out on a run to make the low building which served as a hospital for miles and miles around.

"I wonder if he'll come," said Jimmy to himself. "He's always so busy."

But when Dr. Grenfell heard Jimmy's message he did come, and it was not many days before Jimmy's sick mother was much better again.

How Jimmy loved the kind-hearted doctor! And how he wished he could always stay there in the hospital and work near him! At last he summoned enough courage to ask about it.

"But what can you do, Jimmy?" said Dr. Grenfell. "You are so young to be working. I do need somebody to drive my dog team, when I go away on a visit, but I'm afraid that would have to be a man; the dogs are pretty strong, you know."

"Oh, but I can drive four dogs now!" replied Jimmy proudly, "and I'll soon be able to drive six. I'll try so hard, if you'll only give me a chance."

"Well, I've a good mind to try you anyway," said the doctor at last. "But you'll have to stand by, Jimmy; you'll have to stand by, and obey orders. We have some pretty close calls at times!"

"I'll do my best, sir," replied Jimmy, "and whatever happens, I'll stand by. I'll do just as you tell me to do as long as I can."

So that is the way Jimmy first came to work for Dr. Grenfell, and, to be sure, he tried so hard that it was not long before the doctor felt he could depend upon Jimmy more than any of the others who worked for him. One day they were returning from a trip, when Dr. Grenfell caught sight of tracks in the snow.

"It must be a moose, Jimmy," he explained. "Here, you stay by the sled while I take my gun and go over that ridge to see if I can get him."

The doctor was soon out of sight, and Jimmy settled himself on the sled to wait for him to come back. He waited, and waited, but not a sign of Dr. Grenfell did he see. It was growing dark now and the dogs were becoming restless.

"They must be hungry," thought Jimmy.

So he took out some of the meat stored on the back of the sled and gave each one as much as he dared. They snapped at it ravenously, for after all they were half wolf and grew very savage when they were hungry. Then Jimmy wrapped himself up on the sled again, and waited. Why didn't Dr. Grenfell come back? Surely something must have happened or he would have been here long before this!

All night long Jimmy watched, speaking to the dogs to keep them quiet and rubbing his hands together to keep them from freezing. Should he give up and go back to the hospital? But no, he had promised the doctor he would stay by him, no matter what happened, and perhaps even now he was on his way back to the sled. Again he fed the dogs. But soon the meat was all gone and they were still hungry. Then taking off his leather boots he cut them into pieces and threw the pieces to the snarling animals. At last it was morning, but still no one came. Jimmy was too numb to move now, and he was just making up his mind he would have to freeze to death there, when suddenly he heard a faint "Halloo" away off in the distance. He tried to answer, but was so hoarse he could scarcely utter a sound. What if they passed right by without knowing he was there at all? The thought was too terrifying. Summoning all his remaining strength, he managed to utter a feeble call. He wondered how far off they were, and if it were possible for them to hear him. There was silence for a moment, then the sound of voices came from just over the hill. Yes, they were actually coming toward him; they had heard after all!

In no time he was back again at the hospital where he found that the doctor's absence had caused alarm and resulted in sending out the rescue party. As soon as they had found Dr. Grenfell he told them where Jimmy was.

"Well, my boy," said the doctor, when they were together again, "you kept your word all right; you certainly did stand by."

And if you should go to visit that hospital today, you would find Jimmy, still working with Dr. Grenfell as his right-hand man. Only they don't call him just Jimmy now. For everybody knows him as "Jimmy Stand-by" whose help means so much to the great doctor, because he had learned to be depended upon.

(From the version retold from memory, in *The Pilgrim Elementary Teacher,* September, 1926.)

Another story of a boy who did as he was told may be found under the title, "The Knights of the Silver Shield," in *Why the Chimes Rang and Other Stories,* Alden.

OFFERING: (Perhaps some of this may be sent to the New England Grenfell Association, Boston, for the work on the Labrador. Write to them for information, if you are interested in hearing more about what is being done there.)

*Response:* (Repeat the one used after the prayer above.)

BENEDICTION: (Selected)

For the following Sundays, such *hymns* may be used as:

"I Would Be True"
"Father, Lead Me Day by Day"
"Dare to Be Brave, Dare to Be True"
"True-hearted, Whole-hearted"

In addition to the parables, short instances and stories, such as the following, would be helpful. They are given in the order in which they would be told.

"A BOY WHO WAS CAREFUL"

Once there was a boy who wanted very much to go to school, but who did not have the chance to go to a free public school as you have. His family was so poor that he had to work in a salt mine, and often had

*Mrs. Jones is a member of the editorial staff of the Congregational Publishing Society.

to begin as early as four o'clock in the morning. He wanted to learn to read so much that he persuaded his mother to get a spelling book for him, and from this he learned his letters.

Then one day there came to his town a young man who knew a little about teaching. Classes were started for those who could come in the daytime, and also for those who could come only in the evening. The boy who wanted to learn started going in the evening, often walking several miles to recite his lessons. Finally he heard some of the miners tell about a school a long way from there, where boys could earn their board if they worked hard enough. At once he decided to go, and walked most of the many miles to reach it. When he finally arrived he was so ragged and dusty that the teacher looked at him doubtfully, as he told her what he wanted.

"Well," she said finally, "the room where we recite next needs cleaning. Take a broom and sweep it."

This the boy did, and he made up his mind that he would not only sweep it as he had been told, but that he would make it as clean as it could possibly be made. Three times he went over it with the broom, and then he carefully dusted the woodwork, the benches, tables, and desks, until not a speck of dust remained. Next he cleaned every closet and corner so thoroughly that when the teacher came back she could not even soil her dainty white handkerchief by rubbing it over the woodwork to test it.

"Well," she said, looking at the boy with a pleased smile, "I guess you'll do to enter this school."

That boy was Booker T. Washington, a colored lad living in the South, who, after working his way through college, founded a school for other colored boys who wanted to learn as he had in order that they might have a better chance in life.

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"The Little Engine"

Did you ever hear about the long train of cars which had to be pulled up a very steep hill? All the engines, even the largest, said they couldn't get such a long train over that high hill. At last a little old engine said it would try.

"Do you think you can pull all those cars if we can't?" asked the big engines in scorn.

"I think I can—I think I can," puffed the little engine as it started off.

Steeper and steeper grew the hill, and slower and slower went the engine. But still it kept puffing away, "I think I can. I think I can. I—think—I—can. I—think—I—can."

It could hardly even wheeze now, for it was very near the steepest part of all—right up at the top of the hill.

"You'll never make it," predicted the other engines, looking on from below.

"I—think—I—can," still puffed the little engine heroically.

Just then, over the top it went, and, as it sped along on the opposite side, all the other engines could hear it puffing away, faster and faster, "I thought I could, I thought I could, I—thought—I—could, I—thought—I—could."

For an illustration of willingness to take responsibility, the familiar story of "The Little Hero of Haarlem," may be told, either by a pupil or the leader; also the story of Ruth, not turning back as did her sister, but going into a strange country to care for her mother-in-law.

# SEPTEMBER SUGGESTIONS FOR LEADERS OF YOUTH

*By Roy A. Burkhart*

September! The very sound of the word crowds our minds with many memories of days gone by and of many, many things to be achieved. Hot days are gone; vacation time is past; a great year is ahead. No more rest! It is the time to take inventory, anticipate needs, and look forward with insight and determination to a great year ahead. Think of all those fall months, Winter, and Spring. What about the achievements? What plans for the year are in your hands? Are your hopes high?

It is our plan to emphasize "Christian Citizenship" in our worship suggestions during September, October, and November. We are doing this in cooperation with the Committee on Crusade with Christ.

This month we will consider "The Way to Freedom" as a theme as we give emphasis to the place of law and obedience to law in everyday life. You will notice also the bibliography on citizenship which you will find useful during the three months. Let us join our efforts for Christian citizenship!

## Worship Experiences

General Theme for September, October, and November: *Adventures in Christian Citizenship*

Glenn Frank gave us real food for thought in his "Prayer for Teachers" when he said, "We have schooled our students to be clever competitors in the world as it is when we should have been helping them to become creative cooperators in making the world as it is to be. . . . It has been easier to tell students about the motionless past that we can learn once for all, than to join with them in trying to understand the moving present that must be studied afresh each morning. . . . Help us to see that education is after all an adventure of trying to make ourselves at home in our modern world."

This prayer, particularly the last sentence epitomizes our purpose in an adventure in Christian citizenship. The world is continually changing and we must help youth adjust themselves to these changes. The great problems of citizenship must be faced earnestly and fearlessly. Too often we wait to discuss great problems until they are ancient history—because then they are harmless.

Lowell touched reality in these words:

> New occasions teach new duties;
> Time makes ancient good uncouth;
> They must upward still and onward,
> Who would keep abreast of truth.

This is the spirit we must share with youth—the spirit of a quest for truth and the courage to follow that truth, wherever it may lead.

This month we are facing the matter of law obedience. What is the truth in the matter—will we follow where it leads?

Theme for September: *The Way to Freedom* (Law Obedience)

First Sunday: *I Would Be Free*
Second Sunday: *I Will Obey the Law*
Third Sunday: *I Will Help Others to Obey the Law*
Fourth Sunday: *I Will Achieve the Command of Self*
Fifth Sunday: *I Will Live the Spirit of God's Greatest Law*

### September 1

Theme: *I Would Be Free*

Period of Meditation:

> Is true Freedom but to break
> Fetters for our own dear sake,
> And with leathern hearts, forget
> That we owe mankind a debt?
> No! true freedom is to share
> All the chains our brothers wear,
> And with heart and hand, to be
> Earnest to make men free.

Note.—If possible, write the above on blackboard where all present can see it. The pianist might play quietly for several minutes while the worshipers read and think.

Solo (*sung by soloist in an adjoining room*): "Watchman, Tell Us of the Night"

Hymn (*standing*): "Rise Up, O Men of God"

Litany of Prayer:

That we might be free from selfishness and greed,
We Come to Thee Dear Jesus of Galilee.
That we might be free from deceit and a desire for show,
We Come to Thee Dear Jesus of Galilee.
That we might be free from those desires that crawl on the ground,
We Come to Thee Dear Jesus of Galilee.
That we might be free from all the urges of our lesser selves,
We Come to Thee Dear Jesus of Galilee.
That we might find the way to freedom and be "Free indeed,"
We Come to Thee Dear Jesus of Galilee.

Talk: "The Meaning of Personal Liberty"

On trains, and everywhere, people are fussing over the way in which the Prohibition Amendment has robbed them of their personal liberty. And here and there I meet leaders and youthful followers of theirs who say, "We are new era people; we will have personal liberty. We refuse to be morally or socially congested. We hate the law of inhibition. In our social relationships, we will seek satisfaction irrespective of custom or convention."

What is personal liberty? How is it achieved? Perhaps one just assumes it. It may be just an attitude of mind. "I will not be bound for I am a free man. I have the power of choice, I have my own life to live. It is satisfaction I want. Therefore, I will follow the urges of my nature—seeking, striving, finding, and yielding, if, perchance, it is necessary to realize the desires of my body and mind." This may be an expression of one bent on personal liberty.

The idea that if you set men free from all restraint, and from the fetters of conventions, they will become naturally moderate and decent people who will treat their women kindly and sacrifice their possessions to the highest welfare, has about as little real evidence to rest upon as any lie I have ever heard. All the facts we have at hand of progress in the development of human nature and the achievements of civilization are against it. This idea of freedom is a caricature. I am a free man with unlimited personal liberty when I sit down to a piano; I am bound by no law under the sun, and subject to no conventions. I am as free as the birds of the air. I follow every whim, every desire. I tramp on the keys with my feet, I hit them with my fists, or I touch them tenderly with my fingers, and I produce music that must give even a spider anguish of soul. On the other hand, however, the real musician is a slave, bound by iron laws and fettered by complex conventions, but he has no liberty, except to decide or not to decide to produce music. To produce music he sacrifices personal liberty and submits to a most severe adherence to law. The more completely he obeys the laws of execution and harmony, the more carefully even the angels listen to his music. If you would produce the music of eternal life, of abundant, on-going life, you must be bound by the laws of the Master Musician, and gladly submit to the rulership of the Christ. As someone has so well said, "You must be a slave in that service which is perfect freedom."

*Additional Subjects:*

1. Where does personal liberty end and where does license begin?
2. Can anarchy be liberty?
3. Who is his own boss?

Hymn: "God Send Us Men Whose Aim 'Twill Be"

Closing Meditation:

Think, we must, of the freedom that we enjoy in this land. We are physically free as long as we and our fellowmen observe the laws of the land. We are spiritually free to decree that we live according to the laws of God. "If the Son therefore shall make you free, you shall be free indeed." Would you be free? Jesus said, "I am the way." Yes, he is the way to freedom. He makes us free by helping us to live fully and deeply.

When on this earth, he was not surprised at what men suffered, but at what they missed, hence his mission as a bringer of a more free and vivid kind of life—rich, abundant, eternal. No description of him is more arresting than the words of the evangelist, "In him was life"—a very intense, palpitating word— glowing, sparkling. He had, first of all, an abounding physical life, diffusing health from the very hem of his robe, and there is no hint that he was ever ill for an hour. He had, also a vivid personality, as commanding as it was winsome, over-awing the soldiers sent to arrest him yet winning the love of little children. His mental life was deep beyond our fathoming. He saw clearly, he spoke as never man spoke. His moral life was no passive, pallid kind of innocence, but positive and profound; not only pure but purifying. His religious experience,

in its depths, its richness, its fullness, was a revelation which no words can tell.

PRAYER AND BENEDICTION:

O Life Eternal, live in us abundantly lest we die without ever having lived, lest we be so bound that we never know the joy of freedom, and teach us so to live in harmony with Thy Will that we may live indeed—live faithfully, fruitfully, fearlessly in the fellowship of the life that is free, abundant, and endless. Amen.

## September 8 and 15

THEME FOR SEPTEMBER 8: *I Will Obey the Law*

THEME FOR SEPTEMBER 15: *I Will Help Others Obey the Law*

### *Suggested Materials*

SCRIPTURE:

The Ten Commandments—Exodus 20
Decalogue—Deuteronomy 5
Parents of Jesus Observe the Law—Luke 2
A Bribe Refused—Numbers 27:23, 24
The Price of a Lie—Acts 5
He Broke One Law—II Samuel 11
A Traitor to the Law of Friendship—Matthew 26
The Price Moses Paid—Exodus 17

STORIES:

How Abraham Lincoln won his nickname
Story of Benedict Arnold
Stories of Jesus in which he lived up to the laws of his land

BRIEF STORIES:

A few years ago, the name of Jonnie Titzel was known to every high school boy in Pennsylvania. By his strong character and great reverence for the laws of his country and of his school, he made it unpopular to Crib, tell obscene stories, or gamble in the Alexander High School in Pittsburgh. He observed the law; he helped others to do so also.

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Marion King got a good term mark in her senior geometry. Her problems were all completed and accurately done. But—she did not do them herself. She was popular with the boys and she got them to do them for her. Was she honest or dishonest in her daily assignments?

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Next to the schoolhouse in a country town lived a man who raised vegetables and kept bees. One day the boys rushed his place, trampled his crops, upset his hives and left ruin in their path. Among them was John. His friend Jim did not go with the crowd although they tried to get him to do so. They told him he was afraid and threatened to "fix him" when they came back. Why didn't Jim go with them? Why did John go? Both boys were supposed to have had a good home training. What do you think the crowd thought of Jim afterwards? Hadn't he been disloyal to his own group?

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"Ned Haskell rode on a season ticket on the railroad. The ticket was sold at a reduced rate on condition that it should not be used after the date of expiration. He used to boast to other boys that he often used it beyond that time if there were any coupons left. 'They are mine, are thy not?' he would say. 'And anyway, I am simply getting ahead of the railroad, that's all.' What do you think of his argument? Was he stealing or not? Ned would not take any one's money. Why do you suppose he would try to 'get ahead' of the railroad?"*

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"Frank was riding through the suburbs of a city with a friend of his. She was driving at a speed greater than the law allowed. Soon a motorcycle officer drew up to their car and stopped them. After asking the girl for her license and registration he turned to Frank and said, 'Well, what have you got to say about it?' Frank replied, 'Where I come from, they say that money talks.' 'It does down here, too,' said the officer. So Frank drew out a ten-dollar bill and slipped it into the officer's hand who, in turn, tore a blank page from his notebook, gave it to Frank saying, 'Here is your receipt,' and rode off. Neither Frank nor his friend ever heard anything more of the charge of speeding. Frank said he preferred to give the officer ten dollars than to stay over in that city and lose a day from business. His friends said they didn't blame him, either; they would have done the same thing if they had dared to. What do you think of what Frank did? Was he helping or harming the community? In what way?"*

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"Richard says that he knows the fellows in the high school are breaking the rules of the Student Council. He has seen them do it, but he is not going to say anything about it. He says it is not his business to do so; it is 'up to' the officers of the Council and the teachers in the school. 'It is their job,' he says. Do you agree with Richard or not?"

---

"The church school basketball team was playing the local institute in the parish house. It was a hard-fought and even game. It was noticed that the institute men went to the dressing-room as frequently as possible, and it was reported that the odor of liquor was strong in that room. Moreover, some of the institute players had evidently been drinking. What do you think of the manager of the church school basketball team should have done?"*

"HOW ABOUT PROHIBITION?"

Horace Taft has this to say: "I submit that the situation is so serious that every good citizen must try to find the best way out, and finding it, must follow it at any cost or inconvenience. It is his duty in such a crisis to do it. He is only to be blamed if through sheer obstinacy, through bitterness felt toward the prohibitionists, through a wish to gratify his own appetite, through the moral cowardice that makes him afraid to be different from his friends at the dinner table or at the club, he refuses to follow his reason and make a pitifully small sacrifice in a public matter of vast importance.

"Through the change in public sentiment, reasonable observance and enforcement of prohibition are coming in time. It certainly will take many years and they will be years of great moral and political danger. We cannot prevent the completion of the process, but we can shorten or lengthen this unhappy period as we do our duty or refuse to do it. There are two clear, logical answers to the question that comes to every citizen. One is, 'I will obey the law and help enforce it.' The other is, 'Let the country go to the dogs: I am going to have my liquor.' Other answers no matter how honestly used, are the result of clouded vision and twisted logic."

SUBJECTS FOR BRIEF TALKS:

Is it ever right to tell a lie or steal?
Can one break laws of our land and be a Christian?
What young people can do to aid law enforcement.

A FEW QUOTATIONS:

"You do not break the law; the law breaks you."
"Virtue is its own reward."
"Truth has lost many a battle but never a war."
"The cheater always gets cheated."
"One lie needs seven to wait upon it."
"No one can fool others without fooling his own true self first."

HYMNS:

"True Hearted, Whole Hearted"
"Trust and Obey"
"I Would Be True"
"Give of Your Best to the Master"
"Follow the Gleam"

PRAYER:

Teach us today,
O Christ,
Thine own great-hearted loyalty:
Teach us loyalty, Christ,
To God, to duty,
To God's great family, here on earth and in heaven,
To God's eternal Kingdom:
Teach us, in every action
To labor, to pray,
Not for ourselves,
Not for our own most wretched and empty advantage,
But for love of thyself,
For love of that Kingdom for which thou didst die,
For love of the men thou lovest:
Teaches us the blackness of sin,
As treachery, reeking and foul,
Against that radiant Kingdom of God
To which thou wouldst have us belong:
Teach us thy loyalty, Christ.

(From the *American Student Hymnal*)

"THE HIGHER PATRIOTISM"

O God, thou great Governor of the World, we pray thee for all who hold public office and power; for the life, the welfare, and the virtue of the people are in their hands to make or mar.

Strengthen the sense of duty in our political life. Purge our commonwealth of the deep causes of corruption which have so often made sin profitable and uprightness hard. May every servant of the State remember that public office is a public trust.

Breathe a new spirit into all our nation. Lift us out of the mire of past failure; gird us for the day's work.

Give our leaders a new vision of the possible future of our country and set their hearts on fire with large resolves.

Raise up a new generation of public men, who will have the faith and daring of the Kingdom of God in their hearts, and who will enlist for life in a holy warfare for the freedom and rights of the people. Amen.

*From *Jesus' Teachings* by Weston. Copyright, The Pilgrim Press. Used by permission.

## September 22

THEME: *I Will Achieve the Command of Self*

### *Suggested Materials*

SCRIPTURE:

The Story of Daniel—Daniel 6
The Story of Stephen—Acts 7:54—60
An Illustration of Paul's Self Command—Acts 27
Refer to the self command manifested by Christ when the soldiers came to arrest him in the Garden.
Other References—Ephesians 4:31; Colossians 3:8; Matthew 5:22.

STORY:

"THE LAST WORDS OF A FAMOUS MAN"

In the city of Athens, about four hundred years before the birth of Christ, there lived a young sculptor named Socrates. Gradually he became more interested in cutting his way into the minds of the men he met than in chiseling statues of their bodies from marble. He made use of every opportunity to train his own mind, frankly acknowledging to his friends that he knew little, but wanted to learn more. As his search for the truth proceeded he turned away from most of the Greek gods, saying the poets had lied about them, and that the only way to be happy here and hereafter was to lead a useful and moral life. Meantime he proved himself in the service of his country, a brave soldier and later a wise and fearless statesman. His real ambition, however, was to open the eyes of his fellow-townsmen to realize how little they actually knew, and then to turn their thoughts toward upright deeds and honorable conduct. His own life set them a striking example of poverty, simplicity, and courageous honesty. He would stop a man on the street, ask him some question well calculated to expose his ignorance or immorality, and end the interview with a stern rebuke. This course of conduct made him so unpopular that at last he was arrested, imprisoned, brought to trial and sentenced to death as a mental disturber of settled opinions. His friends were ready to help him escape. He felt that would be dishonorable to do, and refused. While awaiting his end, his self-command was so great that he steadily continued to teach those principles of right living which he had practiced and for which he felt he was about to die. When the time came for him to swallow the potion of poison prepared for him by his executioner, he did so calmly at the same time trying to quiet his deeply agitated friends with these words: "I have heard that a man ought to die with cheerfulness and thanksgiving. Compose yourselves therefore, and behave as becomes you." Something which he had forgotten occurred to him just before he died. Possibly as a tribute for a recovery from sickness, he had promised to present an offering of a fowl at the shrine of Aesculapius, the Diety of Wisdom and Medicine. While not a soul would have known that he died with his promise unkept, his own unfailing honesty led him to rally his powers in his last moments and whisper: "I owe a cock to Aesculapius. I desire you would not forget to perform this offering for me." So died Socrates, the unconquerable, who fearlessly said what he thought, and did as he said that he would, with a self-command rarely equaled in history.

POEMS:

"WHERE IS THE REAL NON-RESISTANT?"

"Who can surrender to Christ, dividing his best with the stranger,
Giving to each what he asks, braving the uttermost danger
All for the enemy, Man? Who can surrender till death
His words and his works, his house and his lands,
His eyes and his heart and his breath?

"Who can surrender to Christ? Many have yearned toward it daily.
Yet they surrender to passion, wildly or grimly or gaily;
Yet they surrender to pride, counting her precious and queenly;
Yet they surrender to knowledge, preening their feathers serenely.

"Who can surrender to Christ? Where is the man so transcendent,
So heated with the love of his kind, so filled with the spirit resplendent
That all of the hours of his day his song is thrilling and tender,
And all of his thoughts to our white cause of peace
Surrender, surrender, surrender?"
—*Vachel Lindsay*
(From *Quotable Poems*)

"God Give us Men!"

"God give us men! A time like this demands
Strong minds, great hearts, true faith and ready hands;
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor; men who will not lie;
Men who can stand before a demagogue
And damn his treacherous flatteries without winking!
Tall men, sun-crowned, who live above the fog
In public duty, and in private thinking;
For while the rabble, with their thumb-worn creeds
Their large professions and their little deeds,
Mingle in selfish strife, lo! Freedom weeks,
Wrong rules the land and waiting Justice sleeps."
—*Josiah G. Holland*
(From *Quotable Poems*)

"Out of the night that covers me,
Black as the pit from pole to pole,
I thank whatever Gods there be
For my unconquerable soul.

"It matters not how strait the gate,
How charged with punishments the scroll;
I am the master of my fate—
I am the captain of my soul."
—*William Ernest Henley*

(From *World's Great Religious Poetry*. Used by permission of Macmillan Co.)

Quotations:

"He that is master of himself will soon be master of others."

"He who loses his temper is in the wrong."

"The reason so few people become great leaders is due to the inability in self leadership."

Prayer:

Teach us today,
O Master,
To rule ourselves,
To be stern, harsh, merciless
To our bodies and minds,
To discipline our lives with an iron hand,
So that no sloth of ours,
No craven despair,
No self-indulgence,
No failure of sympathy and imagination,
May mar the work of thy Kingdom.
Teach us to-day,
O Master,
That true self-sacrifice
Which is yet a sacrament of joy
Which never restrains the rich current of life
With narrow-souled, puritanical barriers,
But guides it, with steadfast purpose,
Into one broad and generous channel—
The channel of that great Will of thine,
Which is, for ever, abundance of life unto men.
—*O. W. Warmingham*

## September 29

Themes: *I Will Live in the Spirit of God's Greatest Law*

The writer has been meeting with a group of newsboys in Chicago this year. Only one of them ever went to church. At our first meeting, the boys came to two conclusions: First, "it is all right to tell a lie if it gets you what you want"; second, "it is all right to get all the money you can no matter if others do suffer by it."

If one stops to think one sees readily that much of our modern social order is built on these two principles.

What is God's greatest law?

Challenge your worship committee to build a program of worship around the idea of finding freedom through a life motivated by love. *Love* is God's greatest law. Is it the way to freedom? Will money and all one wants, give freedom; give life?

Plan a program of consecration and commitment with *God's Greatest Law* as your theme. Set forth Love and Good Will as great motives in everyday life.

## 1930 and After!

By P. R. H.

Leaders of youth! Hear ye!

It has been decided that all the Christian youth agencies in North America will cooperate in choosing, adopting, and popularizing certain great goals in young people's work from 1930 onwards:

Goals to kindle youthful idealism; goals we can all agree upon; goals that will draw after them, in the stream of their magnetic influence, our lesser and sometimes divergent efforts.

What will those goals be? You can at once think of good ones! What will they be?

That is the secret! *No man knoweth—now!*

During the summer and fall, leaders of youth and young people themselves are to share in deciding what they will be.

Three papers on which to record your votes and judgments are now available.

1. A *Questionnaire for Young People.* For use in a group of young people where there is a half or three-quarters of an hour. Use it in your local group or summer camp.
2. *A Discussion Outline for Young People.* For three, five, or ten sessions.
3. *A Discussion Outline for Adult Leaders.* For whatever time may be available. Use it in any gathering of leaders. Or get one for you own use.

The results of all this consideration will be used as a large and vital element in deciding what these goals are to be.

You and your youth should have a share in this constructive and creative enterprise.

*The above papers are free.*

Send to P. R. Hayward, Secretary of the Committee, 5 South Wabash Avenue, Chicago, Illinois.

## A Few Items from a Commuter's Notebook

An old Sunday school leader once said that what happens during the fall and winter is largely determined by the plans that are made in the summer and in September. In many of our churches a large number of the people go away for the summer. A few of the young people are in camp, and even though we hate to admit it, the average Sunday school experiences somewhat of a slump during the warm summer months. But with the coming of September, with the music of the school bells, and the spirit of autumn, we find renewed interest and vigor in the work of the church.

You must, of course, plan your own program in the light of your own needs. Here, however, are a few things you may consider as you plan your program for September.

### Enlisting Your Forces

Wouldn't it be a very helpful thing to plan a retreat the first week end in September or not later than the second week end, of all the officers and committee members of your young people's division departments, as many of the teachers as possible and your pastor? You might go to some camp site or some other place out of doors. One church in Illinois is planning to do this very thing this year.

Such an activity would provide a fine opportunity for fellowship. The whole group could think through some of the definite things that should be accomplished during the year. They could worship together, they could make their plans together, they could re-evaluate the entire set-up of their young people's work. There are a number of other things they could do.

Without a doubt you would want to take your pastor along. This would give him an opportunity to get close to his young people and lead them in relating more closely the young people's work with the entire program of the church.

A second thing which might be done to enlist the forces would be a banquet near the end of September to which all the young people in the church might be invited. At this banquet the objectives and plans which were worked out at the retreat might be shared with the whole group. In other words, the banquet might serve as an enlistment meeting. It certainly offers a great opportunity and should be very worthwhile.

### Keeping a Grip on the College People

In these days there are very few churches without at least a few young people in college. Your own church will be sending some young people to college for the first time this fall. Others will be going to continue their college work. You will certainly want to see to it that the last Sunday night they are home is given over to a farewell service for them.

There is a church in Englewood in Chicago which has a plan that appeals to me very much. Each fall on the Sunday evening just before the college students depart, a great young people's service is planned. Two things are done at this service—recognition is given to all the young people who were away to summer conferences of one type or another during the summer, and a farewell service is planned for those who are going to college. It was my privilege to attend this service last year. It is one of the most distinctive services I have ever attended. Those who were away in camps were on the platform and had some part in the service. Also those who were going away to college were there and had a share in the service. Then at the close, the pastor gave a charge to those who were going on to college. I shall never forget his message nor his prayer.

There is a lot of complaint on the part of many churches that when their young people go to college, they are forever lost to the church. We should not blame the college for this; it is rather the fault of the church. Give your college young people a great send-off; one that has a real spiritual meaning and challenge in it, then keep in touch with them throughout the year.

## Some Helps for Use During Our Study of Creative Citizenship

### *Prohibition*

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World Conference on Narcotic Education, 578 Madison Ave., New York, N. Y.
Boys Anti-Cigarette League, 507-58 W. Washington St., Chicago, Ill.
No-Tobacco League of America, P. O. Box No. 578, Indianapolis, Ind.
H. L. Higley, Butler, Ind.

***Citizenship***

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## *ADULT DEPARTMENT PROGRAMS FOR SEPTEMBER*

*By Emma Jones**

THEME FOR THE MONTH: *I will lift up mine eyes unto the hills.*

### September 1

SOFT MUSIC
CALL TO WORSHIP: "I will lift up mine eyes unto the hills."
HYMN: "Ancient of Days," No. 32.†
VERSE (*read from the board*):

"AFTER SUNSET"

I have an understanding with the hills
At evening when the slanted radiance fills
Their hollows, and the great winds let them be,
And they are quiet and look down at me.
Oh, then I see the patience in their eyes
Out of the centuries that make them wise.
They lend me hoarded memory and I learn
Their thoughts of granite.

—*Grace Hazard Conkling*

(Throughout the month we shall think of attributes of God that are characterized by the hills and mountains.)
HYMN: "O Worship The King," No. 35.
SCRIPTURE: Psalm 121; Psalm 15:1-2; Psalm 95:1-4; Isaiah 2:2-3.
PRAYER
NEW TESTAMENT SCRIPTURE (Christ's close association with the hills and mountains):
Matthew 5:1-2 (He gave his code for Christian living).
Matthew 14:23 (prayer and communion with the Father).
Luke 22:39-41 (facing the agony of the cross).
POEM:

"Judean Hills"

Judean hills are holy,
Judean hills are fair,
For one can find the footprints
Of Jesus everywhere.

One finds them in the twilight
Beneath the singing sky,
Where shepherds watch in wonder
White planets wheeling by.

His trails are on the hillsides
And down the dales and deeps;
He walks on the horizons
Where vesper silence sleeps.

Judean hills are holy,
Judean hills are fair,
For one can find the footprints
Of Jesus everywhere.

—*William L Stidger*

(From *Quotable Poems*. Used by permission.)
HYMN: "Our God, Our Help in Ages Past," No. 68.

### September 8

THEME: *Peace*. ("And they are *quiet* and look down at me.")
(Have "After Sunset" written on the board and the above quoted line underscored.)
SOFT MUSIC
CALL TO WORSHIP: "I will lift up mine eyes unto the hills."
HYMN: "For All Thy Care We Bless Thee," No. 44.
VERSE (a message of peace and quietness):

I need not shout my faith. Thrice eloquent
Are quiet trees and the green listening sod;
Hushed are the stars, whose power is never spent;
The hills are mute: Yet how they speak of God!

—*Charles Hanson Towne*

(Used by permission, Doubleday, Doran & Co., Inc.)
SCRIPTURE: Psalm 46:1-3, 10-11; Psalm 72:3; Psalm 119:165; Isaiah 26:3.
PRAYER:

We bless thee for thy peace, O God,
Deep as the unfathomed sea,
Which falls like sunshine on the road
Of those who trust in thee.

We ask not, Father, for repose
Which comes from outward rest,
If we may have through all life's woes,
Thy peace within our breast;

That peace which suffers and is strong,
Trusts where it cannot see,
Deems not the trial-way too long
But leaves the end with thee;

That peace which flows serene and deep,
A river in the soul,
Whose banks a living verdure keep—
God's sunshine o'er whole.

O Father, give our hearts this peace,
Whate'er may outward be,
Till all life's discipline shall cease,
And we go home to thee.

*Anonymous*

HYMN: "He Leadeth Me" (*first three verses*), No. 160.
NEW TESTAMENT SCRIPTURE—Jesus says, John 14:27;
Paul says, Philippians 4:7.
POEM:

Calm soul of all things! be it mine
To feel amid the city's jar,
That there abides a peace of thine
Man did not make and cannot mar!

The will to neither strive nor cry
The power to feel with others give!
Calm, calm me more! nor let me die
Before I have begun to live!

PRAYER HYMN: "Dear Lord and Father of Mankind," No. 146.

### September 15

THEME: *Patience*. ("Oh, then I see the *patience* in their eyes.")
SOFT MUSIC
CALL TO WORSHIP: "I will lift up mine eyes unto the hills."
HYMN: "Every Morning Mercies New," No. 6.
READ IN UNISON (*from the board*): "After Sunset"
SHORT PRAYER:

O God, whose love is over all
The children of thy grace,
Whose rich and tender blessings fall
On every age and place;
Hear thou the songs and prayers we raise
In eager joy to thee
And teach us, as we sound thy praise,
In all things thee to see.

*John Haynes Holmes*

SCRIPTURE: Exodus 16:1-2; Refer to Exodus 32:1-8 then read 9-14; Deuteronomy 4:26-31; II. Chronicles 30:9; Psalm 145:8-9.
SOLO:

His gracious kindness never endeth,
As a nursing mother bendeth
O'er her babe,—
So us He tendeth.

From "Harvest Song" by C. Lee Williams

HEBREW POEM: Psalm 103.
HYMN: "O Master, Let Me Walk With Thee" (*omit last verse*), No. 205.
CLOSING PRAYER:

Our gracious Heavenly Father, we bow before thee. Thou knowest our inmost thoughts and desires. Thou knowest our wanderings and goings astray, yet thou art ever tender and patient with us. Thou knowest how many of our prayers have fallen idly to the ground because they were unaccompanied by gratitude to thee for thy unceasing goodness to us. A little cloud in our sky excites a loud complaint and we think nothing of the "wide liberality of blue" which is above and around. We are, for a moment, in manifold afflictions, but we forget that unswerving mercy and patience has brought us up to this day, and that the same mercy and patience will lead us through and out." Forgive our shortcomings and ingratitude and accept our prayer which is made in the name of Jesus Christ, thy Son. Amen.

Adapted from Robert Forman Horton in *The Sunlit Road*

### September 22

THEME: *Permanence*. ("Out of the *centuries* that make them wise.")
SOFT MUSIC
CALL TO WORSHIP: "I will lift up mine eyes unto the hills."
HYMN: "O Worship the King," No. 35.
SOLO: "Still, Still With Thee" (No. 116, *The American Hymnal*)

Still, still with thee, when purple morning breaketh,
When the bird waketh and the shadows flee;
Fairer then the morning, lovelier then the daylight,
Dawns the sweet consciousness, I am with thee!

Alone with thee, amid the mystic shadows,
The solemn hush of nature newly born;
Alone with thee, in breathless adoration,
In the calm dew and freshness of the morn.

When sinks the soul, subdued by toil, to slumber,
Its closing eye looks up to thee in prayer:
Sweet the repose beneath thy wings o'ershading,
But sweeter still to wake and find thee there.

So shall it be at last, in that bright morning
When the soul waketh and life's shadows flee;
Oh, in that hour fairer than daylight's dawning,
Shall rise the glorious thought, I am with thee!

—*Harriett Beecher Stowe*

(Used by permission, Houghton Mifflin Co.)
SCRIPTURE: Psalm 90:1-2; Psalm 45:6; Psalm 145:13; Psalm 125:1-2; Daniel 7:13-14.

*Durham, North Carolina.
†Hymn numbers refer to *Hymnal for American Youth*.

PRAYER
NEW TESTAMENT SCRIPTURE—Matthew 28: 18-20; Revelation 1:4-8.
POEM: "The Love of God."
All things that are on earth shall wholly pass away,
Except the love of God, which shall live and last for aye.
The forms of men shall be as they had never been;
The blasted groves shall lose their fresh and tender green;
The birds of the thicket shall end their pleasant song,
And the nightingale shall cease to chant the evening long,
The kine of the pasture shall feel the dart that kills,
And all the fair white flocks shall perish from the hills.
The goat and antlered stag, the wolf and the fox,
The wild boar of the wood, and the chamois of the rocks,
And the strong and fearless bear, in the trodden dust shall lie;
And the dolphin of the sea, and the mighty whale, shall die.
And realms shall be dissolved, and empires be no more,
And they shall bow to death, who ruled from shore to shore;
And the great globe itself, so the Holy Writings tell,
With the rolling firmament, where the starry armies dwell,
Shall melt with fervent heat,—they shall all pass away,
Except the love of God, which shall live and last for aye!

—*Bernard Raxcas*

(From the *Provençal*. Translated by William Cullen Bryant.)
PRAYER HYMN: "Abide with Me!" No. 22.

### September 29

THEME: *Power.* ("And I learn their thoughts of granite.")
SOFT MUSIC
CALL TO WORSHIP: "I will lift up mine eyes unto the hills."
HYMN: "A Mighty Fortress Is Our God," No. 181.
VERSE (*Read from the board*): "After Sunset."
SCRIPTURE: (*Presenting God's power*) Psalm 68:32-35; II. Samuel 22:32-33; Psalm 65:5-6; Psalm 95:3-4; Psalm 21:13.
PRAYER
TRIO: "Lift Thine Eyes" from *Elijah*, Mendelssohn.
NEW TESTAMENT SCRIPTURE: (God's power revealed in his children) Acts 4:1-13; Acts 6:7-10.
POEM:

Be strong!
We are not here to play, to dream, to drift,
We have hard work to do, and loads to lift,
Shun not the struggle; face it. 'Tis God's gift.

Be strong!
Say not the days are evil—who's to blame?
And fold the hand and acquiesce—O shame!
Stand up, speak out, and bravely, in God's name.

Be strong!
It matters not how deep intrenched the wrong,
How hard the battle goes, the day, how long,
Faint not, fight on! Tomorrow comes the song.

—*Maltbie D. Babcock*

(Used by permission, Charles Scribner's Sons.)

HYMN: "O Lord of Life and Love and Power," No. 143.
CLOSING PRAYER:
Now let thy peace fill our hearts, Heavenly Father, and thy patience temper our every act. From everlasting to everlasting thou art the God of thy children who in weakness are made strong by thy never failing strength. Grant that its power may be evidenced in our daily living.
"Pour thou each day, dear Lord, thy life
Into the chalice of our heart;
That we may rise each morn with thee
For service set apart." Amen.

## *SEPTEMBER PROGRAMS FOR THE SCHOOL WITH COMBINED DEPARTMENTS*

*By Lena C. Knapp**

The following suggestions are made with the junior and adolescent age groups particularly in mind. In certain places, attention is given to children of the primary age group, but adults have not been given special consideration. Their worship needs, presumably, are met through the regular church worship, and in church school they surely will be willing to share more or less passively in programs planned to meet the needs of younger Christians.

### Theme for the Month: Our Church School

ORDER OF WORSHIP FOR THE MONTH
INSTRUMENTAL PRELUDE
CALL TO WORSHIP:
*Leader:* Surely the Lord is in this place. This is none other than the House of God.
*All:* The hour cometh and now is when true worshipers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him.
HYMN
DEVOTIONAL READING
STORY, OR TALK
PRAYER
HYMN (omit this, unless your hymnal contains one that has direct bearing on the theme.)
OFFERING: "We Give Thee But Thine Own" or "Master, No Offering." *Hymnal for American Youth.*
ANNOUNCEMENTS
CLOSING BENEDICTION:
Now in the days of youth
When life flows fresh and free,
Thou Lord of all our hearts and lives
We give ourselves to thee;
Our fervent gift receive, and fit us to fulfill,
Through all our days in all our ways, our Heavenly Father's will. Amen.

—*Walter J. Mathams*

### September 1: Registration Day

AIM: To prepare the members of the group for participation in the worship services for the month.

It is assumed that this well be Registration Day, because even in those schools which do not close during the summer, provision should be made for a new registration for the current year. This consumes time, but plans should be made in such a way as to provide some time for an assembly period and also for class meetings. This assembly period offers the leader opportunity to present to his group his objectives in future worship services. How detailed this presentation need be, depends on how much education and training in worship have been given previously. The leader may also, at this time, explain the purpose of the instrumental prelude, the call to worship, the offertory response and the closing benediction. He should not hesitate to be very specific about the mechanics of the program, and should spend a few minutes at this point to learn the words of the call to worship and of the closing benediction.

After all explanations have been given, some such approach as this may be made: "Now that we all have an idea about *why* we worship together here, and since we know a little bit about *how* we are to try to feel that God is meeting with us, let us see how it will work out, and how all that we do here helps us to think of God."

The next step is to follow through a program built from certain items in the order of service for the month.

SUGGESTIONS:

The use of the *instrumental prelude*, in this preparatory service, may be questioned, but if your school is not accustomed to this procedure, it would be wise to try it out right here, to show the effect you desire.

Any *praise hymn* may be selected, e.g., "Oh, Worship the King."

One of the *Psalms*, such as 95 or 100, will serve the purpose well.

The *prayer* should be simple and fairly brief, directed toward thanking the Father for his gifts—placing special emphasis on the church school, and asking that it may help every member, even the youngest, in learning to know and love the Father.

*Hymn*, "Oh, Word of God Incarnate"

*Offertory* and *benediction* may be as planned for the month.

### September 8: Summer Substitutes for our Church School

AIM: To create a feeling that our church school is a part of a wide-spread movement and not a little program by itself.
To show that a vacation from our church school does not mean a vacation from church school ideals and experiences.

SUGGESTIONS:

Appropriate *hymns* are: "For the Beauty of the Earth," "My God, I Thank Thee," "Holy, Holy, Holy."

For the *devotional reading*, Luke 2:42-49 would be significant. Be sure to give this passage some such title as "Jesus at Worship Away from His Home Church." A junior age boy might well be selected for this reading. An entirely different, but appropriate plan for this item would be to have the reading convey the idea that originally the Hebrews thought God was their God only, I Kings 19:36-37; that they must provide for him a dwelling place where they might always find him, Exodus 25:1-2, 8-22; that away from their own land and people, they were away from their God, Psalm 137:1-6; likewise when someone came to their land from a foreign country, that person would leave his God behind and worship the God of Israel, Ruth 1:14-16 (a brief statement of the setting is necessary to make this effective); that Jesus changed this idea in teaching "Our Father," and in his teaching about worship to the woman of Samaria, John 4:19-24. The closing point should call attention to the fact that great feature of our Christian Religion: namely, that wherever we are, indoors or out of doors, with friends, or among strangers, in large groups or where two or three are gathered, there may we seek and find the Father. These references and explanations would have to be carefully worked out and one of the leaders should be selected to do it.

For the *talk*, have someone from each general age group tell briefly of some worship experience of the summer. Even a child from the primary could be prepared to give two or three sentences about a church school he had visited.

Let the *prayer* give special thanks for the fellowship of our own church school, and direct the minds of the worshipers toward making the coming year one of the greatest usefulness, service, and inspiration.

For the second *hymn*, "Faith of Our Fathers" would be very good.

*Educational Assistant, Department of Leadership Training, International Council of Religious Education.

### September 15: The Child in the Church School

AIM: To help the children feel that they have an important part in the church school program.

To help the adults to see the place of children in the church program.

SUGGESTIONS:

Any of the following *hymns* will be suitable: "When Morning Gilds the Skies," "Tell Me the Stories of Jesus," "I Love to Tell the Story," "Savior, Like a Shepherd Lead Us."

For the *devotional reading*, make selection or combinations from the following: Matthew 18:1-6; Mark 10:13-16; Ecclesiastes 11:9, 12:1; I Timothy 4:12; Psalms 34:11-14.

Immediately following the Scripture, the primary age group might sing "Can a Little Child Like Me?" or some similar selection.

*Story:* "Jesus, the Friend of Children," pp. 29-31, in *A Second Primary Book* by Elizabeth Colson (Abingdon Press) will be found helpful. If possible, use a large picture of "Christ Blessing Little Children," which may be ordered from your denominational headquarters or from a local dealer. If preferred, the story of "How the Artist Forgot Four Colors" will be effective. It is found in *Primary Mission Stories*, by Margaret Applegarth, Board of Publication, Reformed Church, New York City. The picture for this story is available through your denominational board or the Missionary Education Movement, 150 Fifth Avenue, New York City (price $1.00). It is called "The Hope of the World" by Copping.

The *prayer* should be closely tied to the theme, and should be within the experience of the children.

*Hymn:* "I Think When I Read That Sweet Story of Old."

### September 22: Youth and the Church School

AIM: To give the young people a special opportunity to feel that they are a vital part of the church school program.

To direct the thought of the worshipers toward the call of the church to youth.

SUGGESTIONS:

Possible *hymns:* "Truehearted, Wholehearted," "Oh Jesus, Prince of Life and Truth," "Oh Master Workman of the Race."

*Devotional readings:* Psalm 119:9-18.

"Prayer of the Quest"

Take us on the quest of beauty,
Poet seer of Galilee
Making all our dreams creative
Through their fellowship with thee.

Take us on the quest of knowledge,
Clearest thinker man has known!
Make our minds sincere and patient,
Satisfied by truth alone.

Take us on the Quest of Service,
Kingly Servant of Man's need.
Let us work with thee for others
Anywhere thy purpose leads.

All along our Quest's far pathways,
Christ our leader and our guide,
Make us conscious of thy presence,
Walking always at our side.

—*Eleanor B. Stock*

"Mastery"

God of our boyhood, whom we yield
The tribute of our youthful praise,
Upon the well-contested field,
And 'mid the Glory of these days,
God of our youth, be with us yet,
Lest we forget, lest we forget!

Sturdy of limb, with bounding health,
Eager to play the hero's part,
Grant to us each that greater wealth—
An undefiled and loyal heart,
God of our youth, be thou our might,
To do the right, to do the right!

When from the field of mimic strife,
Of strength with strength, and speed with speed,
We face the sterner fights of life,—
As still our strength in time of need,
God of our youth, be with us then,
And make us men, and make us men!

—*A. B. Ponsonby*

(In *Worship and Song*, Pilgrim Press. Used by permission.)

"Knighthood's Oath and Vigil"

God who created me nimble and light of limb,
In three elements free to run, to ride, to swim:
Not when the sense is dim, but now from the heart of Joy,
I would remember him: Take the thanks of a boy.

Jesu, King and Lord, whose are my foes to fight,
Gird me with thy sword, swift and sharp and bright.
Thee would I serve if I might, and conquer if I can.
From day-dawn till night, take the strength of a man.

—*Henry C. Beeching*

### Hints to the Leader

Plan each program well in advance. No boy or girl should be asked to read anything that is unfamiliar and no youth or adult should be placed in a position of having to pray, without adequate mental and spiritual preparation for so doing.

Use younger people as much as possible in planning and carrying out the service.

Mimeograph, if it is practical to do so, the order of service for the month on paper the size of the hymnal and have it pasted lightly on the inside cover.

Pause before every item in the program for perfect silence, if necessary. It will not take long to develop right habits and attitudes at this point.

Let a moment of silence precede every prayer that is offered.

Have Scripture readings, poems, and quotations given from memory whenever possible.

Have two boys trained to receive the offering. They will learn to do it with as much dignity as experienced "deacons."

If your hymnal does not contain a hymn you wish to use, arrange for your selection to be sung by an individual or by a group.

Provide an opportunity for singing unfamiliar hymns and learning new ones whenever there is time. This may be done before the formal opening of the service; but, personally, the writer prefers this in connection with announcements, just before the closing benediction. To do it at the opening may tend to encourage tardiness, and hinder development of a reverent spirit of worship from the moment of opening.

Put what announcements are necessary in the most unobtrusive place. Probably following the offering, just before dismissal to classes, will be least objectionable.

*Stories:* "Two Steps Forward," found in *Stories for Special Days in the Church School*, by Margaret W. Eggleston (Doubleday, Doran). It would be well in this case to have the person who tells the story, offer the *prayer*. It should tie in to the thought of the story closely, asking that the youth of our church school may be as loyal and as effective workers as those in the King's Street school.

*Hymns* suitable to follow this story: "Just as I am, Thine Own to Be," "Jesus Calls Us," "Take My Life and Let It Be," and "Oh, Jesus I Have Promised."

### September 29: Rally Day in Our Church School

AIM: To provide a worship and an educative experience for the entire church school, which shall create a sense of unity, a school consciousness, as it were, and which shall set forth to all the objectives, plans, and programs of the school.

SUGGESTIONS:

It is assumed that the entire church school will meet together for this service and that the program will consume the time of the whole session. If it is practical to arrange it, some sort of processional will be found effective. "Forward Through the Ages." (*Hymnal for American Youth*) is excellent for this. "Stand Up, Stand Up for Jesus" might be used, or "Lead on Oh King Eternal."

For this special occasion, Psalm 100 might be substituted for the regular call to worship. Have a junior age boy or girl memorize it and give enough training in expression to make it a real clarion call.

Appropriate *hymns* are: "Rejoice, Ye Pure in Heart," "With Gladness We Worship," "Again the Morn of Gladness."

*Prayer:* in the nature of a general invocation may be placed here.

Then, beginning with the youngest unit in the school, arrange a place for each on the program. An attempt should be made to give everyone an idea of what is being done in the various units. Offhand, one might think the youngest group would be limited to a song—but one sentence of simple words, stating what the group is going to study, and another stating what help the children are going to give to others, may be prepared, and a little child trained to give them. For the other children's groups, dramatizations of their Bible stories; the actual telling of a junior age character story, as a type of what is being taught, may be planned. From the youth divisions, explanation of the curriculum, the service activities, the social and recreational programs may be in the form of short talks. Boy and Girl Scout units and all weekday groups should be represented and by dramatization, story or talk, make clear their objectives.

Appropriate hymns by the assembly or by the group or by indiviuals should be placed at intervals to provide variety and enrichment.

The *pastor* should be given opportunity to speak to the group. He will probably wish to close his talk with a prayer. The service should close with a formal benediction by the pastor, which may or may not be preceded by a hymn.

### Nathanael's Quest

*(Continued from page 28)*

#### Properties

1. They are few and easy to obtain, but a real effort should be made to achieve artistic settings and good lighting effects.
2. All scenes are laid out doors and should include trees, rocks, shrubbery. A lakeside scene should be provided for Scene II, if possible.
3. One or two tennis nets will serve for "fishing nets."
4. A sizeable bundle of linens for Leah.
5. Lights: both foot lights and over-head lights should be arranged. For Scene I lights should be amber or orange; for Scene II, white; for Scene III, rose colored. Light circuits on stage should be independent of all house circuits, and be connected with a dimmer, or rheostat. Consult local electrician if necessary.
6. Entrances are from right and left. Do not have all entrances from same side.

#### Costumes

Oriental costumes are easily arranged. Consult any good Bible pictures. For Scenes I and II Nathanael should wear violet and gray; for Scene III, he may wear orange with gold. Leah and Anna may have any colorful combination. The same is true of Philip, though his colors might be more subdued. The Pharisees may wear white with purple. The Spirit of the Quest, a white flowing gown, with gold or silver head trimming. The costumes of the Beggar, the Criminal, and the Roman soldiers will easily be made typical.

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# What's Happening in Religious Education

AT the Quadrennial General Conference held in May in Lancaster, Pennsylvania, two pastors were elevated to the position of bishops in the United Brethren in Christ denomination by the election of Rev. G. D. Batdorf, Ph. D., of Dayton, Ohio, and Rev. Ira D. Warner, D. D., of Akron, Ohio. Bishop W. M. Bell of Harrisburg, Pennsylvania, and Bishop C. J. Kophart of Kansas City, Missouri, were elected to the emeritus relationship. For the ninth term, and entering upon his thirty-third year, Dr. W. R. Funk of Dayton, Ohio, was re-elected publishing agent for another four years. Dr. Funk has the unique distinction of being the oldest church publisher in the United States.

ALEXANDER GUERRY has been elected president of the University of Chattanooga to succeed Arlo Ayres Brown who resigned to become president of Drew University. Mr. Guerry is a graduate of the University of the South and also of the Chattanooga College of Law. For several years he has been the Head-master of the Baylor School, a private school for boys, in Chattanooga.

THE Board of Managers of the North American Section of the World's Sunday School Association held its semi-annual meeting in the Pennsylvania Hotel, New York, on Tuesday, May 21.

One of the items of chief interest in this meeting was the report of a deputation of five leaders who have just completed a trip of fifteen thousand miles visiting Egypt, Palestine, Syria, Turkey, and other parts of the Near East. The deputation has been studying the relationship of the Association to the orthodox churches of the Near East. The report is of deep significance and was presented to an open session at the luncheon hour. Dean Luther A. Weigle of Yale University, Chairman of the Executive Committee of the World's Association, led in the discussion of a proposal to send teachers of religious education to a number of colleges in the Near East, notably the American University of Beirut and the University of Athens.

AT the meeting of the 141st General Assembly of the Presbyterian Church of the U. S. A., held in St. Paul, Minnesota, May 20-25, Dr. Cleland B. McAfee was elected Moderator. Dr. McAfee is Professor of Systematic Theology in Presbyterian Theological Seminary of Chicago, which position he has held since 1912. Dr. McAfee comes to this position out of a career rich in service and honors. He commands the respect and confidence of all groups in the General Assembly.

WHY is the child's daily conduct so important?" "How shall we tell our children about the beginning of life?" "How shall we answer our children's religious questions?" "The Christian parent's job"—were the subjects discussed at a recent all-day conference on Religious Education in the Home, arranged under the joint auspices of the Bergen county units of the Council of Religious Education, Council of the New Jersey Congress of Parents and Teachers, and the Committee of the Young Men's Christian Association. Mrs. Marion M. Miller, of the Child Study Association; Mrs. Katherine Brown, of the American Social Hygiene Association; Miss Frances Hedden, of the New Jersey State Council of Religious Education; and Dr. T. H. P. Sailer, of the First Presbyterian Church of Englewood, were the speakers.

THE Committee on World Friendship Among Children has announced that very lovely photographs showing the reception of dolls in Korea and also pictures of the arrival of the Japanese dolls in this country have been added to their collection of films. The two reels may be rented for five dollars. The generosity of the Motion Picture Producers and Distributors of America has made possible these very interesting additions. A film was also taken of the welcome of the School Bags in Mexico which will rent for three dollars. Detailed information may be secured from the Committee on World Friendship Among Children, 289 Fourth Avenue, New York City.

AT the meeting of the Board of Trustees of the Southern Baptist Theological Seminary, held at Memphis during the Southern Baptist Convention, Dr. John R. Sampey, who for forty-three years has been Professor of Old Testament Interpretation in the institution, and who, since the death of President E. Y. Mullins, has been acting president, was elected as president of the institution. Dr. Sampey brings to his important post not only the background of his professorship and many other positions of leadership in his denomination, but also the valuable contacts on the International Lesson Committee, which body has recently been merged with the Committee on Education of the International Council of Religious Education. Dr. Sampey has the longest record of service ever established in this body, and is held in highest esteem by his associates from forty-one Protestant denominations in the United States and Canada.

AT the spring meeting of the Board of Trustees of the International Council of Religious Education, held in the New York office of the Council, May 22, Dr. Hugh S. Magill, the General Secretary, stated that plans were well under way for the erection and unveiling of a statute of Robert Raikes at the Toronto Convention, the statue to be a replica of the one in Victoria Gardens on the Thames Embankment in London; that the City Council of Toronto had agreed to furnish a suitable location for this statue, erect the granite base, and care for the statue in the future. He also stated that a friend of the Council had agreed to contribute the amount necessary to cover the cost of having the replica of the statue made in London and the shipment to Toronto, amounting to approximately $3,500.

DR. NORMAN E. RICHARDSON has recently been made head of the department of religious education at the Presbyterian Theological Seminary of Chicago.

ACCORDING to the Catholic Citizen, a Franciscan priest, Rev. Meximin Piette, of Louvain University, Belgium, is preparing "what is expected to be the first really scientific history of the Methodist church in America." Such a work, Father Piette believes, can do much to break down the prejudice existing between members of the Methodist and Catholic churches. In preparing for the writing of this book, which is to be called *The American Methodism*, Father Piette is traveling more than 20,000 miles throughout this country.

LED by the only four presidents Boston University has ever had, including President Emeritus William Fairfield Warren who is 96 years old, national, state, and civic leaders joined with 14,181 undergraduates on May 27 in celebrating the sixtieth anniversary of the signing of the University's charter. Such distinguished graduates of the University as U. S. Senator David I. Walsh of Massachusetts, U. S. Senator Simeon E. Fess of Ohio, former U. S. Senator William M. Butler, Chief Justice Arthur P. Rugg, Congressman Dewey J. Short of Missouri, and Owen D. Young contributed to the program.

ANNOUNCEMENT is made of the creation of a permanent lectureship at the University of Idaho in recognition of Senator Borah's contribution to world peace. A gift of $50,000 was made to the university by Mr. S. O. Levinson, of Chicago, to establish "The William Edgar Borah Outlawry of War Foundation," the proceeds of which are to be used for the holding of annual conferences or institutes designed to quicken interest in international affairs at the university and thus to mould the public opinion of the state in the new patriotism of peace which the signing of the Paris Peace Pact has made obligatory.

THOMAS NELSON & SONS has assigned to the International Council the copyright of the American Standard Edition of the Revised Bible; this copyright has been duly recorded by the Register of Copyrights in the Library of Congress of the United States and a Certificate of Renewal of Copyright has been issued to the International Council of Religious Education dated April 3, 1929, which, under the United States laws, extends the copyright for a period of twenty-eight years.

DR. AND MRS. RAJAH B. MANIKAM of Madras, India, who will long be remembered for their contribution at the World's Sunday School Convention last summer, are leaving the United States, July 13. Dr. Manikam's Ph.D. dissertation has just been published. It is entitled *Missionary Collegiate Education in the Presidency of Madras, India*. Copies may be obtained from the Foreign Missions Conference of North America, 419 Fourth Avenue, New York City, at $2.00 a volume. In this study he has made a notable contribution to the consideration of the development of Christian colleges, not only in India, but wherever the missionary boards of America and Europe are developing such work.

FISK University was recently the scene of an important conference on character education in the college, attended by nearly one hundred delegates from Negro colleges. A

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report summarizing the discussions of the conference will soon be published and may be had by writing to Rev. Paul E. Baker, Fisk University, Nashville, Tennessee.

THE National Association of Book Publishers has issued a leaflet entitled "The Minister and His Reading." This contains a list of suggestions for ways in which the minister may serve as book counsellor for his congregation. Copies may be had free of charge by addressing the above organization at 347 Fifth Avenue, New York City.

MISS ANN GUTHRIE, who has served as the executive secretary of the Metropolitan Board of the Y. W. C. A., with headquarters in Chicago, has been called as Continental Secretary for the Y. W. C. A. in South America, with headquarters in Buenos Aires.

THE Pan-Presbyterian Council, composed of representatives of different Presbyterian bodies from all over the world, will meet at First Church, Boston, Robert Watson, D. D., pastor, June 19 to 27. It is planned to entertain in the homes all the delegates from abroad.

PRESIDENT DANIEL L. MARSH of Boston University has been appointed by the National Education Association of the United States of America as a delegate to the meeting of the World Federation of Education Associations at Geneva, Switzerland, July 25 to August 4.

DR. RAYMOND A. KENT, Dean of Liberal Arts at Northwestern University, has been elected president of Louisville University, Kentucky. He succeeds the late George Colvin. Dr. John L. Patterson, chancellor emeritus, has been acting president.

THE National Federation of Men's Bible Classes met in Baltimore, Maryland, May 4 and 5, under the leadership of Joseph B. Montgomery. More than 5,000 men representing all of the Protestant denominations were present.

DR. WILLIAM R. KING, of New York, Executive Secretary of the National Home Missions Council, reports that a religious survey of the entire state of New Mexico will be begun in the fall under the home missions societies of twenty-eight denominations, directed by Dr. Herman N. Morse, of the National Board.

DR. J. A. C. FAGGINGER AUER, since 1924 Professor of Philosophy and History of the Christian Church at Tufts College, has been appointed Assistant Professor of Church History at Harvard Theological School. His present relations with Tufts and with the Concord Unitarian Church of which he has been minister for four years continue.

THE Mercer County (Pennsylvania) Sabbath School Association has awarded forty subscriptions to the *International Journal of Religious Education* to superintendents of Sunday schools in the county having a certain pro rata attendance at the county convention.


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AT the annual meeting of the International Council of Religious Education held in Chicago it was voted that the next annual meeting of the Council be held in Chicago, during the two weeks beginning February 9, 1930 with meetings of such sections and committees as customarily meet at that time.

DR. J. H. RUSHBROOKE, General Secretary of the Baptist World Alliance, has arrived in America, where he will visit both the Northern and Southern Baptist Conventions and will speak in the principal cities of the country.

THE United States Bureau of Education has this year inaugurated a new service for parents and for parents' study groups. A series of monthly parent education letters is now being issued free, under the general title "Helping Our Children Succeed in School." The letters contain brief discussions of some of the common, everyday experiences of the average family which are likely not only to have an influence on the work of the children in school, but also to affect them throughout life.

Some of the subjects dealt with are: "Teaching Courage," "The Morning Grouch," "The Dawdler," "The Losing and Forgetting Habit," "Home School Work," "Home Duties for Children," "Teaching Children Respect of Property," et cetera. The material for these letters was prepared for the Bureau of Education by Garry Cleveland Myers, Ph. D., Cleveland College, Western Reserve University. Single copies of the four letters already issued may be obtained by addressing requests to the United States Bureau of Education, Washington, D. C.

A GIFT of $150,000 for a new building and equipment for Santiago College, Santiago, Chile, as a means of "kindlier mutual understanding, making toward peace and security between the Latin-Americans and ourselves," has been made by Mr. and Mrs. M. C. Migel, according to an announcement made public by Dr. Ralph E. Diffendorfer, Corresponding Secretary of the Board of Foreign Missions of the Methodist Episcopal Church. The gift is made conditional on the securing of a like amount for the college by the Board of Foreign Missions.

AN interesting observance in the interest of religious education is reported by the Union Avenue Christian Church, St. Louis. There was arranged an appreciation dinner for the officers and teachers of the church school, six of whom have served over twenty years. The main feature of the program was the presentation of a series of episodes contrasting the Sunday school of thirty years ago with the church school of today and giving a vision of the future thirty years hence.

IN order to develop a closer educational relation among nations of the Western Hemisphere, President Uel W. Lamkin, of the National Education Association, has invited the ministers of education of nineteen South and Central American countries to attend the Inter-American Conference to be held at Atlanta, Georgia, in connection with the National Education Association convention from June 28 to July 4.

THE Board of Trustees of Teachers College, Columbia University, have formally approved the plan of cooperation between the Jewish Theological Seminary of America and Teachers College, thereby allowing students in the seminary to qualify through Teachers College for the degree of bachelor of science of Columbia University with a major subject in religious education.

# NEW BOOKS

## *Weekday Church Schools*

**Building a Christian Character.** By anche Carrier and Amy Clowes. Garden ity, New York, Doubleday, Doran and Com- ny, Inc., 1928. 292 p. Price $2.00.

This is a course in religion for children in ades four and five in church school. While is written by two teachers in weekday urch school work and grows out of an un- ually successful experience in this type of hool, the book is by no means designed for clusive use in the weekday church school. might well be used in the vacation church hool as well as Sunday church school. his is the first year of a proposed two-year urse, the second year being planned for ie fifth grade, and now in preparation, to be ublished under the title "Building the King- om of God." Each of these courses is lanned for a full school year.

This course, *Building a Christian Char- cter*, is based on the problems and needs f the pupils as they relate to the living of ie Christian life. Character traits are em- hasized, a fact which may not commend the ork to some, but by using the adjective to escribe the trait, as "being honest," "being bedient," instead of the nouns "honesty" and obedience," mere abstractions are avoided nd a degree of concreteness imparted. That he authors have sensed the needs of fourth nd fifth grade pupils is shown by the choice f emphases. God is presented as "a loving ather, who desires the very best for each f us." "We see what God is like by knowing esus." A unique feature of the course is the erial story "Valmar," which is carefully oven through the course and which ad- irably supplements the Bible stories and iscussions. This story will capture the magination and interest of this age-group of oys and girls. Here is another addition to he growing body of curriculum material for se by the teacher of religion. It is to be oped that the authors will not only furnish s with material for grade five but will also rovide companion books for Miss Carrier's arlier text *The Kingdom of Love*. The alue of this material lies largely in the fact hat it has been tested in the crucible of ex- erience, having taken form as a result of ome years of intimate contact with and par- icipation in one of the country's foremost ystems of weekday schools, namely that of Dayton, Ohio.

*Building a Christian Character* includes he material for the teacher's use bound to- ether with the pupil's book, the latter to be ad separately at the price of 25¢.

—Myron C. Settle

**Religious Education and the State.** By Jerome K. Jackson and C. F. Malmberg. New York, Doubleday, Doran and Company, 1928. 195 p. Price $2.00.

This volume is an important contribution oward the understanding of vexing prob- ems growing out of the modern tendency to nlarge the program of religious education in ooperation with the public school. It aims o show the present attitude of elementary nd high schools in all the states in the Union as regards the place of religion in the otal educational program of the school.

The method employed is that of analysis nd cataloging. The legal status of Bible eading in the public schools of our country s traced and the situation is revealed by neans of tables. Public school time for religious education is discussed in one chap- ter, and valuable tabes show the attitude of lawmakers in the various states toward the question. Subsequent chapters deal with weekday church schools and the high school credit plan of Bible study. The latter presen- tation gives an unusually well-arranged tabu- lar analysis of syllabi in high school Bible study courses.

The book is especially valuable to pastors, directors of religious education, supervisors of weekday church schools, and all who are interested in the larger program of religious education as it has to do with the sharing of public school time. The appendix of this book includes texts of laws, state and national, Supreme Court decisions, legisla- tive enactments, decisions of state officials, and the texts of bills introduced in various state legislatures during the last twenty-five years. This book should be upon the desk of every professional religious educator, espe- cially local and state council secretaries and denominational secretaries, who will find it invaluable for reference purposes.

—M. C. S.

## *The Bible*

**A New Commentary on Holy Scrip- ture.** Edited by Charles Gore, Henry Leigh- ton Goudge, and Alfred Guillaume. New York, The Macmillan Company, 1928. 743 p. Price $5.00.

**International Bible Commentary.** Edited by C. H. Irwin. Chicago, The John C. Winston Company, 1928. 575 p. Price $2.50.

**The Abingdon Bible Commentary.** Edited by Frederick Carl Eiselen, Edwin Lewis, and David G. Downey. New York, The Abingdon Press, 1929. 1452 p. Price $5.00.

These are three recent contributions to the field of Bible study. The first includes the Apocrypha. It also has an introduction for each book of the Bible giving some informa- tion with reference to authorship, date, etc. It naturally carries the point of view of its authors, Anglican scholars.

The second commentary gives only brief introductions to the books of the Bible and very brief statements regarding each refer- ence.

The Abingdon Commentary will probably prove to be of particular value to church workers for two reasons: (1) because it carries rather full information concerning such topics as the chronology of the Old Testament, the Old Testament and archae- ology, the Old Testament and science, the Old Testament conception of God, the re- ligion of Israel, the structure of the synoptic Gospels; (2) because for each Bible passage to which reference is made there is rather full information, presented in an interest- ing and readable style.

## *Philosophy and Religion*

**The Beliefs of 700 Ministers.** And Their Meaning for Religious Education. By George Herbert Betts. New York, The Abing- don Press, 1929. 74 p. Price $1.00.

Professor Betts and others prepared 56 questions based on historical Christian creeds and statements of faith. These questions were submitted to ministers in Chicago and vicinity and to students in a number of theo- logical seminaries. Replies were received from 500 of the former and 200 of the latter. The replies are very interesting and reveal the fact that there is not complete unanimity or near unanimity among ministers with re- spect to many statements of faith which were formerly commonly accepted. All ministers and students agreed that God exists, but that was the only point on which they all agreed.

On the basis of this study, Professor Betts makes some specific recommendations for religious educators which will at least stimu- late careful thought, and which therefore will be of marked value.

There is one rather unfortunate aspect in the book. In his 56 statements Professor Betts did not include statements of faith which are accepted by present-day thinking in theology and, therefore, the impression gained, par- ticularly from the answers made by the stu- dents, is that they are disbelievers, when the fact is that they may have very strong beliefs which the questions did not give them an opportunity to indicate. Perhaps the younger generation in the ministry does not have a positive faith, but the implication should not be made that this is the case until there is evidence for such an implication.

—F. L. K.

**Religion Coming of Age.** By Roy Wood Sellars. New York, The Macmillan Company, 1928. 293 p. Price $2.50.

A philosopher looks at religion and finds that the old religious outlook is irretrievably doomed. It is a question, however, whether what he gives us by way of a new viewpoint might not better be likened to a wayward child who refuses to utilize the guiding hand of his mother than to the virility of a youth who has reached his majority, as the title implies.

**The Scandal of Christianity.** By Peter Ainslee. Chicago, Willett, Clark & Colby, 1929. 212 p. Price $2.00.

This book is an indictment, in Dr. Ainslee's effective style, of the denominational divisions into which Christianity has become divided. He analyzes the weaknesses of such a situa- tion and points both to the need and the method of increasing unity. It is a stimulat- ing book that will provoke dissent at points, even by those who share the author's criticism of the present and his desire to see unity brought about.

**Our Economic Morality.** By Harry F. Ward. New York, The Macmillan Company, 1929. 329 p. Price $2.50.

He who believes that religious education can "live, move, and have its being" in a vacuum, unrelated to our vast social structure, will not need this book. He who believes that such isolation is impossible will read it and follow Professor Ward as he outlines the inevitable clash between our profit-making acquisitive social order and the ethical stand- ards of Jesus.

**My Neighbour the Universe.** By L. P. Jacks. New York, G. P. Putnam's Sons, 1929. 109 p. Price $1.50.

A bit of characteristic Jacks philosophy. The author's central ideal is of special value to religious educators because he tries to show that one's development of moral charac- ter must begin by doing one's best at one's immediate task of making a living.

**Religion.** By Edward Scribner Ames. New York, Henry Holt and Company, 1929. 324 p. Price $3.00.

A philosophical discussion of religion by the Professor of Philosophy in the University of Chicago.

**Tolstoy and Nietzsche.** By Helen E. Davis. New York, New Republic, Inc., 1929. 267 p. Price $1.00.

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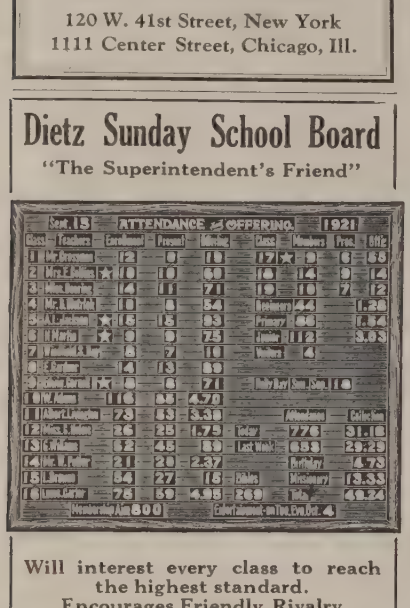

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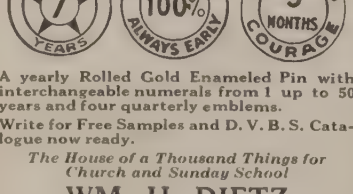


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## *Pictures and Stories*

**Deeds Done for Christ.** By James Marchant. New York, Harper & Brothers, 1928. 353 p. Price $2.50.

This is a valuable book for a church school library. It provides a biographical sketch of men and women of olden times and also more recent date. The accounts are brief, but at the same time comprehensive enough to make good source material for worship services or class teaching. Of particular value are Chapters I, II, and V, entitled respectively, "The Noble Army of Martyrs," "Homeland Heroes of the Faith," "Triumphs of the Translators," because they deal with persons who are not very commonly known.

**How One Man Changed the World.** A Story Told for Boys and Girls. By Ferdinand Q. Blanchard. Boston, the Pilgrim Press, 1928. 130 p. Price $1.50.

A unique story of the life of Jesus, showing how he influenced those about him.

**Famous Bible Pictures and Stories They Tell.** By Elizabeth Hubbard Bonsall. Philadelphia, The Union Press, 1928. 125 p. Price $1.50.

Full-page prints of fifty famous pictures of biblical subjects, with an accompanying story for each.

**The Illustrated Bible Story Book—New Testament.** By Seymour Loveland. Chicago, Rand McNally & Company, 1925. 140 p. Price $2.00.

Stories retold for little children. A large-print Bible story book, properly illustrated in color.

**Heroes of Peace.** By Archer Wallace. Garden City, New York, Doubleday, Doran & Company, Inc., 1929. 133 p. Price $1.00.

The title of this book indicates its character. It contains fifteen two-thousand-word accounts of such men as Lindbergh, Goethals, Pasteur, Reed, Riis, etc.

**Poems for Peter.** By Lysbeth Boyd Borie. Philadelphia, J. B. Lippincott Company, 1928. 110 p. Price $1.75.

An attractive little volume, delightfully illustrated in scissor-cuts of charming poems about a little boy.

## *Church School Programs*

**Cradle Roll Questions, Plans and Programs.** By Elizabeth Williams Sudlow. Cincinnati. The Standard Publishing Co., 1928. 104 p. Price $.85.

This book is just what the title implies, a methods manual in question and answer form. A part of the book is given over to materials and programs for the cradle roll department.

**Primary Plans for the Smaller Sunday School.** By Elizabeth William Sudlow. Philadelphia, The Judson Press, 1928. 167 p. Price $.75.

A study of ways and means of bringing better educational methods into the Sunday school with limited equipment and teaching staff.

**Young People at Work in Baptist Churches.** By Charles Arthur Boyd. Philadelphia, The Judson Press, 1928. 218 p. Price $1.50.

This is a book by one who has had close contact with groups of young people for many years. It is a record of experience rather than a brief for any type of program or organization. It tells how the young people of one large communion work together at a church-centered program that features Worship, Bible Study, Missions, Service, Fellowship and special tasks. One of the best chapters is number ten on Real Accomplishment, giving records of actual experience that is geared onto imaginary and actual church situations. The denominational set-up is well and strongly presented while the community aspect naturally has to receive scant or no attention. —P. R. H.

## *Church School Music*

**Worship and Conduct Songs for Beginners and Primaries.** By Elizabeth McE. Shields. Richmond, Presbyterian Committee of Publication, 1929. Price $1.00.

Miss Elizabeth McE. Shields has collected some of the very best songs for little children from other writers, and added to them a large number of her own compositions, thus making possible an unusually fine book of songs. The results of her rich and fruitful experience with children are evidenced in the choice of words and music alike.

**Songs for the Pre-school Age.** Compiled and Edited by Aurora Medford Shumate. Nashville, Baptist Sunday School Board. 48 p. Price $.50.

A very good collection of songs for beginners in the church school and in the home.

**Stories of Hymn Tunes.** By Frank J. Metcalf. New York, The Abingdon Press, 1928. 224 p. Price $1.50.

A collection of interesting studies in the history of the composition of 101 great hymn tunes.

**Instrumental Music for School Worship.** By Edward Shippen Barnes. Philadelphia, Presbyterian Board of Christian Education, 1928. 47 p. Price $.75.

A collection of well-known selections from the masters together with a number of selections by the compiler. For the most part they are of only moderate difficulty.

**A Child's Garden of Song.** By Edith Lovell Thomas and E. Hershey Sneath. New York, The Century Company, 1929. 175 p. Price $1.50.

While there are many attractive features to this volume, so many of the songs are figurative and employ so much symbolism that from the point of view of religious education they are not satisfactory.

## *Missionary Materials*

**Human Needs and World Christianity.** By Francis John McConnell. New York, Friendship Press, 1929. 231 p. Prices: cloth, $1.50; paper, $.75.

A study course for adults prepared by the Missionary Education Movement for the year 1929-30. The nature of the book is best described in Bishop McConnell's own words: "It is my purpose to seek to trace out the human values which Christian workers the world over have both to start from and work toward, in dealing with the common task of world evangelization. The present-day argument for Christianity in non-Christian lands must consist as never before in actual human results, which prepare for and lead toward that vision of God which is the noblest of all riches."

**Women of Assam.** By E. Elizabeth Vickland. Philadelphia, The Judson Press, 1928. 191 p. Price $1.50.

A detailed study of the everyday life, manners, and customs of the women of the most northeastern province of India, and a study of the social conditions under which they live and of the extent and influence of such modern education as has been made available for them. The needs of these women today are clearly evident, but at the same time, there is a hopeful tone to the book, which is quite gratifying.

**The Missionary Education of Primary Children.** By Wilhelmina Stooker. New York, Missionary Education Movement of the United States and Canada, 1929. 182 p. Price $1.00.

A practical and forward-looking discussion of principles and methods to be followed in developing real world friendship in children.

**Children of the Chief.** By Mary Entwistle. New York, Friendship Press, 1928. 76 p. Price: paper, $.40.

Eight short stories of African children for older primaries and juniors.

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## The Geneva Camp Conferences

*(Continued from page 22)*

***Girls: July 23–August 5***

ora Lee Beers, Janesville, Wis.
rs. Franklin C. Brimmer, Albany (N. Y.) County Sunday School Council of Religious Education.
oy A. Burkhart, International Council of Religious Education.
ary Clark, Student at Boston University.
ena C. Knapp, International Council of Religious Education.
lice May Loop, United Church, Bellows Falls, Vt.
rs. Grace Sloan Overton, First Presbyterian Church, Sioux City, Iowa. Director.
rs. E. C. Phillips, Bloomfield, N. Y.
rnest W. Riggs, Congregational Churches.
rs. Myron C. Settle, Chicago, Ill.
thel Seymour, Chautauqua High School, Chautauqua, N. Y.
thel Walters, Utica, N. Y.

***Boys: August 20–September 2***

harles F. Banning, First Baptist Church, Syracuse, N. Y.
arren M. Blodgett, New York State Sunday School Association.
enry Reed Bowen, New Jersey Council of Religious Education.
oy A. Burkhart, International Council Director.
urd E. Dietz, Trinity Reformed Church, Philadelphia, Pa.
ewis A. Galbraith, Bryn Mawr Presbyterian Church, Yonkers, N. Y.
. H. Loucks, Vermont Council of Religious Education.
aul M. Limbert, Franklin and Marshall College, Lancaster, Pa.
alph Minker, Baker Memorial M. E. Church, Concord, N. H.
Irs. Dallas Pollard, Burlington, Vt.
. L. Rand, M. E. Church, Albany, Vt.

The courses offered in the camps include: units of the Standard Leadership Curriculum, units of the High School Leadership Curriculum, personal enrichment and appreciation, and a few special subjects. Not all of the courses will be given in each camp but a complete list follows:

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## An Educationally-Minded Church

*(Continued from page 10)*

should be aware, however, of the opportunities which lie in this direction for increasing the educational effectiveness of his church. In most cases weekday religious education can best be organized through the cooperation of a group of churches. When this is done, the board of religious education of a local church should represent that church in the cooperative enterprise and should see to it that the cooperative school is so set up as to assure the greatest educational effectiveness for the community.

In this article our primary purpose has been to show how one of the first essentials for effective work in religious education is a church which sees religious education as one of its major responsibilities. Only thus can an effective and comprehensive program flourish. In discussing the place of the superintendent or supervisor in the development of an educationally-minded church we have touched upon many problems, but space has not permitted us to develop fully any of them. To some of these problems we shall return in subsequent articles. Others we must leave as they have here been stated, with the hope that the superintendent will give them further thought and will seek additional light from other sources.

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### Weekday Church Schools from Coast to Coast

*(Continued from page 12)*

A certain amount of cooperation is obtained in matters of curricula, teacher training, and publicity. Jew, Catholic, and Protestant share alike in the privilege of released time. Wednesday is "church school day" in Kansas City. Each child has about one hour and fifteen minutes of religious instruction per week.

#### Minneapolis, Minnesota

Like the Toledo weekday school, Minneapolis schools are under the general supervision of a Weekday Department of the local Council of Churches. Twenty-four hundred boys and girls receive one hour of religious instruction per week, although the state of Minnesota has legalized three hours of released public school time. Seven compensated teachers, some of whom are employed for full time, do the teaching.

Perhaps the outstanding fact about the Minneapolis system is the high standard of requirements for its instructors. These include experience, training, character, and personality. A minimum of two years of recent successful public school teaching experience is required, together with two years of successful church school teaching experience. In addition, normal school or college graduation, accurate Bible knowledge, as evidenced by credentials from an accredited college or training school, and a working knowledge of modern religious education obtained preferably at an accredited college or training school, are demanded. Emphasis is laid on Christian character, Christian conviction, and active church loyalty. This is by no means the only distinctive thing that might be related about the Minneapolis weekday schools, but there is not space to tell about others.

#### Portland, Oregon

By the use of our "seven league boots" of the imagination we jump across the Rocky Mountain region and alight in Portland, Oregon. Here we find a most interesting situation. Certain public-spirited men and women have formed a "Youth Tomorrow Club" to assist in "equipping our youth for tomorrow by providing systematic religious instruction under Protestant auspices as a normal part of their present weekday educational experience." Members pledge themselves to contribute the annual expenses of a certain number of children at five dollars each, to be credited to a designated church.

It was in Portland that, after watching the Protestant churches successfully organize and conduct weekday schools through a period of two years, the Roman Catholics began the use of the plan by organizing two schools. Now they have weekday schools for Roman Catholic children of fifteen public schools. The Protestants are serving fourteen public school centers, with seven employed teachers and an enrolment of 3,700 children.

Thus we find in nine widely separated communities as many distinctive features. Each community is carrying on its weekday work in much the same way and yet embodying features not universally employed. These "individual differences" suggest the variety of phases and problems that the weekday movement presents and give zest and interest to the pursuit of its aims and objectives.

### A Primary Church

*(Continued from page 26)*

There was no instrument there but we sang softly some familiar tunes. We used as a teaching picture "Chenchu" in *World Neighbors* for April, May and June. The whispered message "Jesus Loves *You*" was for each of us as well as for little "Chenchu." It was a day to be remembered. The schools have planned another session together. We await eagerly the result of such good fellowship.

Worship with the little ones is a wonderful opportunity as well as responsibility. Out of these devotional hours may there come Christlike lives and a more Christlike hurch.

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### Religious Education in Korea

*(Continued from page 17)*

The lack of trained leaders and teachers—the universal complaint around the world—is even more acute in Korea than in most other countries and extends from the general denominational organizations down to the most recently organized local church. There is not to be found in all Korea, on the staff of any of the organizations, denominational or interdenominational, even one trained elementary specialist. Nor is there a young peoples' specialist who has had thorough training for young peoples' work. The principal hindrance to separation of beginners from primary pupils in the Sunday schools, and to the extension of departmental organization, is not the lack of facilities and equipment, great as this is, but the lack of even one person in most of the churches who appreciates the need for such separation and knows how to take the first steps toward bringing it about. There are millions of unshepherded children in Korea, multitudes of whom might speedily be brought into Christian Sunday schools, but Sunday schools are not increasing in number. It is a strange commentary on the great adult training classes which have been conducted in Korea that after a generation they have produced no *trained leaders* in religious work with children. Surely there is something radically wrong with a process of conducting adult Bible classes decade after decade that does not turn out any considerable number of workers prepared to go out in Christ's name and bring into Sunday schools for nurture and training a large proportion of the vast multitude of Korea's children who are now neglected.

Another serious handicap in Korea is the lack of a teaching literature. Some uniform lesson materials are available for Sunday schools; also group lessons for primary, junior, and intermediate groups—*teachers' materials only*, nothing for pupils. These are very brief and come far short of affording the extent and variety of help that teachers require. For the day schools, both primary and secondary, practically nothing exists in the Korean language. In many cases teachers use only the Bible. There can be little hope of substantial progress in teaching efficiency until better materials shall have been produced.

#### Life-Centered Religious Education

There is no greater religious need in Korea at the present time, in the writer's judgment, than that for the wider dissemination of conceptions of religious education centering in the life of the Korean people, their present experience and their needs. In general there is a marked adherence to purely traditional types of procedure with a seeming disinclination toward experiment and the use of the newer principles and methods that are doing so much to remake and vitalize religious education in other parts of the world. In the meantime the churches are at a standstill. The religious ardor of earlier days has cooled. Adult Bible classes are declining in interest and attendance. Few young people are in the churches and there is an attitude among many of them of criticism and among some of hostility. The entire population is struggling with exceedingly difficult social and economic problems, and there is a feeling that the church has not helped the people as it should. Many teachers seem to consider their most important function to be that of inculcating formal doctrinal beliefs, with very little reference to life problems.

Korea is no longer a hermit nation. Her frontiers are open on every side, and as a great missionary leader recently said, "the thoughts that are common to mankind are pouring in." Literature from Japan, China, Russia, and America is being widely read by the educated. Students are returning from Japan, Europe, and the United States and are giving wide publicity to the new learning they have received. Under such conditions it is folly to think that any policy of censorship on the part of the Church or of publication only of materials and books that present traditional viewpoints will command the adherence and loyalty of the younger generation. There is a tremendous opportunity for religious education in Korea. The phenomenal success of Christian missions, the building up of a great body of adherents in a comparatively few years, shows conclusively that the Koreans are responsive to religion. A new day has come in Korea, and a program of religious education must take account of the new conditions.


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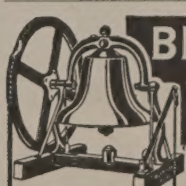

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